

THE CHRISTIAN REMEMBRANCER.

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RELIGION AND MORALS.

ON THE PRACTICAL TENDENCY OF THE DOCTRINE OF THE HOLY TRINITY IN UNITY.

MATT. x. 32.

"Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven."

IT is an error of a very dangerous tendency to regard the doctrines of our holy religion as forming no essential portion of the Gospel of Christ; as questions purely speculative in their nature, and in their moral influence of little or no importance. We have, it is true, in the Gospel a most pure and perfect set of moral precepts, or to speak more strictly, we have the moral law, that God had already given to Moses, more unfolded and spiritualized. But is Christianity, after all, only a refinement or extension of the moral precepts of the Jewish Lawgiver? Did the only begotten of the Father become flesh, and lead a life of poverty, hardship and persecution, and die a cruel death, solely that he might take the lead among the moral teachers of the world? Estimate the morals of the Gospel as high as you please, and you cannot estimate them higher than they deserve; yet there would appear to be nothing in them which an inspired prophet might not have delivered—nothing, that required the actual descent of the Son of God.

In a point of this importance, however, it must be highly satisfactory to enquire in what light the

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Jews, who lived at the time of our Lord's appearance, regarded his claims, and his religion. What was the origin of their opposition to his doctrine, their hatred of his person, and their thirst after his blood? Was it simply the morality that he taught? Let us hear their own account of the matter: "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." After the Sermon on the Mount there was no outcry against our Lord; only the people were astonished at the air of authority with which he spoke. The cleansing of the leper, the healing of the centurion's servant, and the stilling of the tempestuous waves, excited no murmur. But no sooner had our Lord said to the sick of the palsy, "Son, thy sins be forgiven thee," and to the impotent man, "Take up thy bed and walk," for He commandeth thee, that is Lord of the Sabbath—no sooner had he declared in his preaching, "My Father worketh hitherto, and I work," thereby in effect asserting, as the Evangelist comments on his words, "that God was his Father, making himself equal with God,"—no sooner had he added, in his other discourses, expressions relative to his own person, equally exalted and mysterious, such as these, "I and my Father are one"—"Before Abraham was, I am"—"I am the bread of life, that came down from heaven"—"No man hath ascended up into heaven, but he that came

down from heaven, even the Son of Man, that is in heaven"—"And the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father"—thun we instantly hear of their "persecuting Jesus, and seeking to slay him;" of their "taking up stones to cast at him;" "of their taking counsel together to put him to death." And when their malicious plans had been accelerated by the treachery of Judas, and our Lord had been delivered into their hands, and was standing as a prisoner before their council, what was the charge then brought against him? or rather the charge, on which alone he was condemned? It was furnished by his own reply to the adjuration of the high-priest: "Art thou the Christ, the Son of the blessed?" And Jesus said, I am: and ye shall see the Son of Man—"me, who am now in all outward appearance a man of sorrows only, and acquainted with griefs, but in truth the Messiah, expected under that name, and thus predicted by the prophet Daniel—"ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The meaning attached to these expressions by the Jews, and therefore intended to be conveyed by our Lord, we may learn from the conduct of the high-priest and the council. "Then the high-priest rent his cloaths, and saith, What need we any further witnesses? Ye have heard the blasphemy. What think ye? And they all condemned him to be guilty of death." Did our Lord disclaim this interpretation of his meaning? No. He delivered himself up quietly unto death. The Jews understood our Lord rightly, as claiming to be God, though they concluded wrongfully, and acted wickedly.

In the person then of our Lord there was more than mere humanity: in his doctrine there was more than mere morality. Throughout the whole history of his life, at every word that

he utters, at every act that he does, we ask ourselves, with the multitude, "What manner of person is this?" Nor can we find any declaration that fully comes up to our own feelings, or to the truth, till we read the confession of the Apostle Thomas, and exclaim with him, "My Lord, and my God."

The same mysterious dignity hangs over his doctrine. In the Sermon on the Mount there is a simplicity of language, an authority of delivery, and a spirituality of sentiment, that are to be found in no other discourse. There is a knowledge of human nature in its weakness, and in its wants, which brings *him* to our minds, "unto whom all hearts be open, all desires known, and from whom no secrets are hid." We are continually losing the Teacher in the Judge; we feel ourselves in the presence of a Being whose power, whose wisdom, and whose goodness, who shall tell? It is not the instructor alone whom we hear, nor the authorized promiser of rewards, and threatener of punishments, *to be awarded by another*: but it is *He* who speaks to us as *to his own*, who shall *himself* apportion the reward, and sit in awful judgment on the offenders. The power with which he dispenses with the observance of established ceremonies, and sends forth his disciples to preach the Gospel, and imparts to them the ability of working miracles, and defines the limits of their ministry, and gives directions for their conduct, and predicts the treatment that they should experience from the kings and governors of the earth; and then, passing over every other consideration, wraps up the whole with the words of the text, making himself the object of confession before the world, is far beyond what the greatest of men could, or the wisest so unreservedly would have assumed; had he been *merely* man. On one occasion we are told, with a solemn brevity, that "if we would enter

into life, we must keep the commandments," and are sent for the substance of these to the law of Moses; but the same heavenly voice, that gives his sanction to these, and calls upon us to bring forth the fruits of righteousness, is heard to declare also, "The Son of Man is come to seek and to save that which is lost"—"not to be ministered unto, but to minister, and give his life a ransom for many"—to go before his sheep by his example, and feed them indeed by his instruction; but more than this—to lay down his life for their sakes. An apostle writes, "Once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. The Spirit also helpeth our infirmities, by whom we have access through Christ unto the Father, who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now these are expressions that open a wider field to our thoughts, than what a bare collection of moral precepts would present. We have the mention of an atoning death; of an assisting Spirit; of a merciful Father, reconciling the world unto himself, and making "Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." In a word, we have a collection of doctrines, as well as of precepts. The latter are to be obeyed—and are not the former to be equally the objects of our faith? Has Christ borne our sins in his own body on the tree, and is it not necessary that we should believe in the efficacy of his death? Is the Holy Spirit ready to work with us both to will and to do—and are we not to believe in, and cheerfully accept his gracious assistance? Is the Father willing

that no man should perish, but that all should come to repentance, and thereby to salvation, through the Lord Jesus Christ—and are we not expected to believe in the abundance of his proffered mercy, and avail ourselves of the means, and labour to perform the conditions whereby we are to be saved?

"Without faith," saith the Apostle, "it is impossible to please God;" but where are we to look for this faith? and in what doth it consist? We can only look for it in his revealed word; and whatever is there revealed, must constitute a portion of that faith. We have no power to receive a part, and reject another. We must receive the whole: we must profess the whole. All is more or less necessary, or it would not have been given. With whatever the Scriptures require, we must comply. Whether they require us to believe or to do, it is the same. Our obedience must, in both cases, be equally prompt and full; because the command, whatever it is, equally flows from that great and primary source of religious duty, the will of God. Our comprehension of the nature and the utility of a command, is no just measure of our obedience. We may be able, from a variety of causes, to understand the grounds of one law, and perceive its beneficial effects, more than we do those of another. But this is no reason for our thinking lightly of that other, and least of all for our presuming to neglect it altogether. The duty of a servant is not to question, but to obey. We are to search diligently the Scriptures, and whatever is found to be written in their holy and inspired pages, we are to receive into our hearts, "nothing doubting." We are to use our reason, "that candle of the Lord," to understand their meaning, and ascertain the substance of what we are to believe and to do; and if in the former there may be much that our reason could never have discovered, and may be une-

qual to comprehend, this is no more than might reasonably be expected in a revelation purporting to speak of spiritual matters, of which we can have no experience; and to come from that high and Almighty Being, of whose natural works we are often unable to fathom the cause, and can only thankfully acknowledge in their beneficial effects. In such a revelation there must be much that treats of the nature of God, the manner of the divine existence, and the depth of the divine attributes: and can man hope to comprehend infinity? He may bow in the humblest adoration, as he has need; he may believe all that is revealed, as is his duty; he may hence draw fresh, nay the strongest motives to holiness, as were wise and pious; but farther than this, he cannot go *now*: and, if he go thus far, he has surely answered the end for which God was pleased to make the revelation unto us.

It might have been that we could have perceived no beneficial effects, in a practical view, resulting from the truths revealed in the Gospel: still they would have been equally parts of the Gospel, and equally the necessary objects of our faith. But this is *not* the case in the present instance. Those great truths which are revealed, and form what are termed the doctrines of our religion, are in their tendency highly practical. They suggest a series of motives more conducive to holiness than can possibly be derived from any other source.

For, what are the motives that natural religion suggests? A fear of God, arising out of a consciousness that evil must be hateful to the moral Governor of the Universe, and the strong probability that it will be visited, as it deserves, with his severest displeasure—A love of his goodness, as it is displayed in the visible works of creation and providence; and a conviction that the practice of virtue is rational in itself, and beneficial to ourselves and others in this

present state; and, should there be another state after this, will be available in that other to our everlasting happiness. This is the utmost that natural religion can offer to induce a man to forego a present temptation, and persevere in the practice of holiness. For the attainment of our pardon on transgression it manifestly provides nothing.

But now pass to the Christian Revelation, and mark how every motive that natural religion offers is there strengthened, and every deficiency, under which it labours, supplied. God's hatred of sin is no longer left to be inferred only: it is asserted in express terms, and exhibited in a manner the most affecting to our better feelings, and the most alarming to our corrupt inclinations. "Indignation and wrath, tribulation and anguish," saith an Apostle, "are upon every soul of man that doeth evil"—"once in the end of the world hath Christ appeared to put away sin"—"to make an atonement for our sins;" and by what, and at what price? "By the sacrifice of himself;" at the price not of corruptible things, as of silver and gold, as if the offence were of small account, but (to exhibit it to our consciences in its true deformity, by the awful magnitude of the price paid for its redemption,) at the price of the most precious blood of the everlasting Son of God. Give to this last consideration its full weight, and what is so calculated to impress the mind with the heinousness of sin, as this single doctrine of the Atonement?

Take next the fear of God's punishments, and if natural religion could cause the sinner to tremble under the sense of his guilt, what will not revelation do, that actually names his Judge, and unfolds the awful tribunal of Almighty Justice, and pronounces the very sentence of retribution, and gives a fearful certainty to the misgivings of his conscience?

To this fear, as a preventive from

sin, natural religion adds the love of God, as an incitement to holiness—the love of God as it is displayed in the works of creation and providence. This is indeed a powerful excitement to holiness. Who shall go forth into the fields, and behold the face of nature from below, or lift up his eyes and contemplate the magnificence of the heavens above, and not love and resolve to please the gracious Being that has made both? And yet, what are these witnesses of the goodness of God, when compared with the mercies of redemption? In the former we have indeed the great and gracious Being “giving us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness”—but in the latter we have a still more glorious and blessed scene exhibited. The tongue of man cannot express, nor can the heart of man sufficiently feel, its glory or its blessedness. We have God actually condescending to restore man to that favour and happiness from which he had fallen by his own perverseness. The Father sends his only begotten Son into the world; the Son becomes man—expires on the cross—rises from the dead, ascends into the heavens, and sits down at the right hand of the Father, there to intercede for his redeemed. The Holy Spirit overshadows the blessed Virgin—descends on the incarnate Saviour at his baptism—leads him to his conflict with the tempter in the wilderness—gives the testimony of miracles to his ministry—supports him in his last agony—raises his body to life—empowers his apostles to preach the Gospel, and takes possession of the body of the Christian, sanctifying, enlightening, and strengthening his soul for the work of righteousness. Who can duly weigh this succession

of mercies, and not exclaim with the Psalmist, “Lord, what is man, that thou art mindful of him, or the son of man that thou so regardest him;” so infinitely above his deserts, so far above that goodness, (though how unspeakable!) that thy world of nature displays? Who can satisfy the overflowings of his gratitude with an empty exclamation, and not return a more devoted and fuller obedience? How can we but love God, who in the person of the Father hath given his only Son for our sakes! How can we but love God, who in the person of the Son, has died for our sakes? How can we but love God, who in the person of the Holy Ghost hath taken up his abode in our hearts, to sanctify and seal our souls to the day of redemption?

I know of no duty, which man can pay to God, his neighbour, and himself, which does not derive from the doctrine of the ever-blessed Trinity, as it is revealed in the Holy Scriptures, additional truth and vigour. And it is on this ground, the ground of the practical tendency of this doctrine, no less than the clearer knowledge which it has afforded us of God, that we are called to praise and bless his name, for that he hath given unto us, his servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the unity; and most devoutly let us therefore pray that he would keep us stedfast in this faith, and bring into the way of this most blessed truth all such as have erred and are deceived, through the Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth, *one God*: to whom be blessing now and for evermore.

C.

BIBLICAL ILLUSTRATIONS.

ON THE WORD BAAL-ZEPHON.

Exodus xiv. 2.

BAAL-ZEPHON is thought by many

learned men to have been the name of an idol, which was esteemed to keep the borders of the country,

and to hinder slaves from making their escape out of it. The word Baal, in the Hebrew tongue, signifies *Lord*, and hence is the name generally applied to the Eastern Idols. The other word Zephon is thought to be derived from the Hebrew Zaphah, signifying to *watch* and *spy*. Hence it is conjectured that this Idol had its temple on the top of the adjacent mountains; and that it is particularly taken notice of by the sacred historian, to shew how unable it was (whatever opinion the Egyptians might have of it to the contrary) to hinder the Israelites from going out of Egypt. —*Wells' Geog.* Vol. ii. p. 84.

ON THE CEDARS, WINES, AND
STREAMS OF LEBANON.

Psaln xcii. 12, &c.

"As for the cedars of Libanus, or Lebanon, these noble trees grow amongst the snow, near the highest part of the mountain, and are remarkable, as well for their own age and largeness, as for those frequent allusions made to them in the Word of God. There are some of them very old, and of prodigious bulk; and others younger, of a smaller size. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound: and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree."—*Maundrel*.

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ON OVERHANGING ROCKS AND
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JUDEA.

1 Sam. xxvi. 13—17.

WHILE the army remained on the spot, (Chelicut, in Abyssinia,) Mr. Pearce went out on an excursion with some of the Ras's people, for the purpose of carrying off some cattle which were known to be secreted in the neighbourhood. In this object the party succeeded, getting possession of more than three hundred oxen; but this was effected with very considerable loss, owing to a stratagem put in practice by Guebra Guro, and about fourteen of his best marksmen, who had placed themselves in a recumbent position on the overhanging brow of a rock, which was completely inaccessible, whence they picked off every man that approached within musquet-shot. At one time Mr. Pearce was so near to this dangerous position, that he could *understand every word* said by Guebra Guro to his companions; and he distinctly heard him ordering his men not to shoot at either him (Mr. Pearce,) or Ayto Tesfos, calling out to them at the same time, with a strange sort of savage politeness, to keep out of the range of his matchlocks, as he was anxious that no harm should personally happen to them, addressing them very kindly by the appellation of "friends."

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ON THE WILD ASS.

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he bade them observe how God caused the sun to shine and the rain to descend upon the fields and gardens even of the wicked and ungrateful, and he continued to convey his doctrine to them under rural images, speaking of good trees and corrupt trees, of knowing men by their fruits, of wolves in sheeps clothing, of grapes not growing upon thorns, nor figs on thistles, of the folly of casting precious things to dogs and swine, of good measure pressed down, and shaken together, and running over.

Speaking at the same time to people, many of whom were fishermen, and lived much upon fish, he says, *What man of you, should his son ask a fish, will he give him a serpent?* Therefore, when he said in the same discourse to his disciples, *Ye are the light of the world; a city that is set on a hill cannot be hid*; it is probable that he * pointed to a city within their view, situated upon the brow of a hill: and when he called them *the salt of the earth*, he alluded perhaps to the husbandmen who were † manuring the ground; and when he compared every person who observed his precepts to a man who built an house upon a rock, which stood firm, and every one who slighted his words to a man who built his house upon the sand, which was thrown down by the winds and floods; when he used this comparison, 'tis not improbable that he had before his eyes houses

* A few points towards the north appears that which they call *the mount of the Beatitudes*, a small rising, from which our blessed Saviour delivered his Sermons. Not far from this little hill is the city *Saphet*, supposed to be the ancient *Bethulia*: it stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in those words; *A city set on a hill*, &c.—*Maundrell's Journey to Jerusalem*.

Jerusalem, Nazareth, &c. stood upon hills.

† With dung, or with ashes, which abound with salts, or with which perhaps salt was mixed. I am told that salt is often used in manuring.

standing upon high ground, and houses in the valley in a ruinous condition, which had been destroyed by inundations.

Going from Bethany to Jerusalem, with his disciples, as they passed over a mountain, he said, * *If ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*

† He spake a parable concerning a nobleman who went into a far country to receive a kingdom, alluding to that which had happened to Archelaus.

When he says, † *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors*, he alludes to the vanity of some wicked princes in those times, who were *Magnifici Latrones*, and deserved the title of *robbers* much better than of *benefactors*.

‖ When the woman of Samaria wondered that he should ask water of her, he took occasion to represent his doctrine under the image of *living water*, or water which flows from a spring.

§ When he was by the sea-shore, he spake three parables to the people concerning a sower, because it was then probably seed-time, as others have observed.

¶ At the time of the Passover, alluding to it, he says, *He that heareth my word, is passed from death unto life.*

** When he spake of the fig-tree which had borne no fruit for three years, and was to be cut down if it produced none the next year, he alluded perhaps to the time that he had spent in preaching to the Jews, as well as to their obstinacy, and to the punishment which would follow it.—*Jortin's Discourses concerning the Truth of the Christian Religion*, p. 229 ††.

* Matt. xxi. 21.

† Luke xix. 12.

‡ Luke xxii. 25. ‖ John iv. § Matt. xiii.

¶ Joh. v. 24. ** Luke xiii. 6—9.

†† See also Mr. Whiston's Remarks on Sir Is. Newton, ch. ix. in his Six Dissertations. Also Dr. Law's Discourse on the Life of Christ, as quoted by Jortin.

ECCLESIASTICAL HISTORY.

No. 16.—*Henry II.*

THE general history of Thomas à Beckett, his sudden elevation, his great power, his banishment, his murder, and the penance done for that murder by king Henry II. are facts with which the most superficial reader is acquainted—nor can additional light be thrown upon them by the most laborious research. Yet the character of Beckett is still a subject of debate between Protestant and Popish writers, and the cause of his final triumph has never yet been satisfactorily explained. Without detailing events which are described in every history of England, it will be the object of the present sketch to investigate the first of these interesting and important points.

It is natural and excusable for Roman Catholic authors to defend Archbishop Beckett. They can assert, without fear of contradiction, that he was a man of great virtue and great talents. Before his elevation to the See of Canterbury, his civil, and even his military services were distinguished by zeal, fidelity and success. He devoted himself after his consecration to the exclusive service of the Church, retrenched the expensive and splendid manner of living to which he had been accustomed when Chancellor and Prime-Minister, and submitted to all the austerities of a monastic life. His archiepiscopal career in the estimation of these authors is rendered famous by a defence of the privileges of the Church—his banishment is fairly represented as unlawful and cruel, and his death equally unprecedented, inexcusable and inhuman. The only part of this encomium from which it is necessary to dissent, is that which describes his opposition to Henry II. as a quarrel in which he was engaged in

defence of the immunities of the Church.

The immediate cause of the dispute was the conduct of Philip de Broc, a canon of Bedford—who was tried by the Bishop of the Diocese for murder, and sentenced to pay a fine to the relations of the deceased. The inadequacy of the punishment was generally felt, and Henry availed himself of the circumstance to check the growing power of the ecclesiastical courts. He required his Bishops to promise that they would observe the ancient customs of the kingdom—and though Beckett at first insisted upon the addition of a clause, which saved and excepted the rights of the Church, he consented after some delay to give the king satisfaction. The Council of Clarendon was held for the purpose of defining and ratifying these ancient customs—and the Bishops with Beckett at their head having engaged to observe and keep them, they were declared by the king and his nobility to embrace the following particulars. The jurisdiction of the King's Courts over advowsons, over clergymen accused of misdemeanours, and over all actions of debt—The illegality of clergymen departing the kingdom without a license from the crown—The necessity of making application to the king before any of his Barons or those who held of him *in capite*, should be excommunicated, in order that such complaints as belonged to the King's Court may be tried therein, and such as belonged to the Ecclesiastical Court may be remitted thereto—The like necessity of applying to the king's officers before the excommunication of any of the king's tenants and servants—The king's right to prevent appeals from the Archbishop to any other jurisdiction—The liability of the Pre-

lates to the services and observances of other Barons.—The right of the king to receive the revenues of vacant Sees and Abbies, to recommend new incumbents, to assent to their election, and receive their homage. These are the principal points in the Constitutions of Clarendon. Whether they were or were not the ancient customs of the realm is a very difficult question. For the term *antient customs*, is not remarkably definite, and we know too little of the Anglo-Saxon and Norman institutions, to pronounce positively respecting their details. But with the exception of that clause which vests the revenue of vacant Bishopricks in the king there is not much to condemn in these celebrated constitutions. The restraint upon excommunications was called for by the political uses to which they were continually applied. The baronial services of the Prelates were not construed to extend to their personal appearance at the head of their troops. The right of episcopal nomination was expressed in qualified terms—and the power of prohibiting appeals, and journeys to Rome, was nothing more than a sovereign might justly claim.

Beckett thought otherwise. His conscience reproached him severely for temporising upon such a subject. He suspended himself from officiating at Church until he should receive absolution from the Pope, and made an ineffectual attempt to quit the kingdom. Another council was summoned at Northampton. Beckett was declared guilty of having failed in his allegiance to the king, and fresh accusations were devised against him in such numbers, and from such quarters, as proved that he must either submit or be ruined. His courage did not forsake him; he protested publicly against the king's proceedings, appealed with confidence to the Pope, escaped from the Court in disguise, and crossed the sea to France.

The French king supported him, and the Pope received his appeal. Into the hands of the latter Beckett surrendered the archbishoprick, which had been originally received from king Henry, and the dignity was conferred on him anew by the authority of the Head of the Church. He continued for four years in a state of hostility against Henry, of alliance with the king of France, and of negotiation with the Pope and the English Bishops. The correspondence preserved by *Hoveden* and other chroniclers, acquaints us with the reasoning of the contending parties. "The Church of God," said Beckett to Henry, "consists of two ranks, the Clergy and people. The first contains Apostles and Apostolical men, Bishops and other rulers of the Church, to whom the care and superintendence of the Church is committed, and who labour for the salvation of souls. The second consists of Kings, Dukes, and Counts, and other persons in authority, who are entrusted with the discharge of secular duties that they may preserve the peace and unity of the Church. And since it is certain that kings derive their authority from the Church, and not the Church from kings, you have no right to issue your precepts to Bishops, or to absolve or excommunicate any one, or to drag the Clergy before lay-tribunals, or to take cognizance of disputes respecting tithes and advowsons, or to prohibit the Bishops from inquiring into breaches of contract, and other offences mentioned in your summary of the ancient customs of your realm." These points are again insisted upon in an epistle from the Archbishop to his suffragans, who were inclined for the most part to submit to Henry, and conform to the constitutions of Clarendon. Pope Alexander recapitulates them in his letter to the same prince, and threatens him with eternal punishment if he persists in disobedience. There is no difficulty, therefore, in

ascertaining the real matter in dispute, or in perceiving that Beckett's demands could neither be made consistently and legally, by an English Archbishop, nor supported upon the general grounds of Scripture and reason. The primate owed his elevation to the interference, and recommendation of Henry, and the surrender of his See to the Pope, with its immediate restoration, was a paltry and dishonourable trick. If the king of England had no right to meddle with episcopal nomination, Beckett was not lawfully or canonically consecrated. He did not aim at securing himself against further aggressions, but was the unprovoked and obstinate assailant of the civil magistrate. If Beckett was sincere in his devotion to the rights of the Church, and imagined that he was contending for nothing more, he must have been lamentably ignorant of the laws of his country. His pretensions had a direct tendency to increase the temporal power of the Clergy. That increase must have been the real and the principal motive of his conduct. If he was a martyr in any cause, it was in the cause of his own greatness and ambition. His object was to assimilate the English and Continental Churches, and to become the Pope and Patriarch of his native island. He endeavoured to break the union between the king and the Clergy, and make the latter independent of every authority except his own. And had the prince been less able, or the Clergy more unanimous, his talents and courage might have carried him through with success. As it was, he fell a victim to his own schemes of greatness, and to the cruelty of the

sovereign and his courtiers. His death was a happy circumstance for his fame, and perhaps for his character. For it is obvious that he returned from his long sojourn in France, with a determination to persevere in resistance, and it is difficult to say where his opposition would have stopt, if he had been suffered to die a natural death. Nothing can be urged in extenuation of his misconduct, which will not apply with equal truth to every other usurper. He might have intended to make a good use of his power, but his first and principal object was to secure it. With that view he defied and deserted his lawful sovereign, leagued himself with the enemies of his king and country, encouraged disaffected and revolting subjects, and returned at last to his Cathedral under a hollow pretence of peace, which the very first act of his restored authority was sufficient to unmask. He revived the dispute by excommunicating a servant of the king, for conduct which the king authorised and commanded, and proved beyond all question that his sojourn on the Continent, and his friendship with the king of France, had not rendered him more conformable to the constitution of England. Such behaviour is no excuse for his inhuman murder. But it was an intelligible specimen of the line which he intended to pursue, and forewarned Henry of the trouble which he was about to undergo. The king, as will be seen hereafter, was beset with difficulties and dangers, and the most magnanimous sovereign that ever wore a crown, might have rejoiced at the destruction of such an enemy.

ECCLESIASTICAL ANECDOTES.

SIR Henry Wotton, when at Rome, having gone to hear Vespers, the Priest, with whom he was acquainted, sent to him by a boy of the choir this question, written on a small piece of paper: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it, "My religion was to be found *then*, where your's is not to be found *now*—in the written Word of God."

"You interpret the Scriptures in one way," said Mary to Knox, "and the Pope and Cardinals in another—whom shall I believe, and who shall be judge?"

"You shall believe," replied Knox, "God, who plainly speaketh in his word, and farther than the word teacheth you, you shall believe neither the one nor the other—neither the Pope, nor the Reformers, neither the Papists, nor the Protestants. The Word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt but unto such as are obstinately ignorant."

"As for good workes," saith the Biographer of Archbishop Whitgift, "many Townes, Cities, and Countyes can yeelde a plentifull testimonie for him in this behalfe; namely, Lincoln, Worcester, the Marches of Wales, Kent and Surrie, wherein hee liued, and, in particuler, that notable monument of our time, his hospitall of the blessed Trinitie in Croydon, which he built very faire, and

colledge-wise, for a warden, and eight and twenty Brothers and sisters. He builded also neere vnto it a goodly free schoole, with a schoolemaisters house, allowing vnto the schoolemaister twenty pounds by yeere for euer. All which hee performed with such allacrity, and good successe, that he hath bene hearde diuers times to professe with great comfort, that notwithstanding the charge of the purchase, and building was not small vnto him, in comparison of his estate (who neither impaired house-keeping, nor retinue at that time) yet when he had finished and done that whole worke, he found himselfe no worse in his estate than when hee first began, which he ascribed vnto the extraordinary blessing, and goodnesse of God.

"After the finishing of this hospitall, among many other his good deeds, the French leiger Embassadour in England, called *Boys Sisi*, enquired what workes the Archbishop had published, for that he would willingly reade his bookes, who was reputed *The Peerelesse Prelate for Pietie and Learning in our dayes*, and whom in conference, hee found so graue, godly, and iudicious; when it was answered that hee onely published certaine bookes in the English tongue, in defence of the Ecclesiasticall gouernment (although it be very well knowne to many who were neere vnto him, that he left diuers learned Treatises in written hand, well worthy the printing) and that it was, thereupon incidently told the Embassadour that he had founded an Hospitall, and a Schoole, he vsed these words; *Profectó Hospitale, ad subleuandam paupertatem, et schola ad instruendam iuuentu-*

tem, sunt optimi libri, quos Archiepiscopus conscribere potuit; Truly an Hospitall, to sustaine the poore, and a schoole to trayne vp youth, are the worthiest bookes that an Archbishop could set forth."

The pious and great Boerhave attributed all the happiness he enjoyed to a firm belief in the Christian Religion, and a perfect dependence on the goodness of God.

Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? He answered, with the utmost frankness and sincerity, that he was *naturally* quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself. But this, he said, was the work of God's grace; for he was too sensible of his own weakness to ascribe any thing to himself, or to conceive that he could subdue passion, or withstand temptation by his own natural power.

He never regarded calumnies, (for Boerhave himself had enemies,) nor ever thought it necessary to confute them. "They are sparks," said he, "which if you do not blow will go out of themselves. The surest remedy against scandal is *to live it down* by perseverance in well-doing, and by praying to God, that he would cure the distempered minds of those who traduce and injure us."

In a letter to Baron Basland, during his last illness, he writes thus of himself—

"An imposthumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion; if it should continue to increase without breaking, I must sink under

it; if it should break, the event is still dubious: happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised! In the mean time I am not wanting in the use of the most approved remedies in order to mitigate the disease, but am no ways anxious about the success of them; I have lived to upwards of sixty-eight years, and always cheerful."

Nothing, it is said, so highly offended Mr. Windham, as any careless or irreverent use of the name of the Creator. A friend reading a letter addressed to him, in which the words, "My God," had been made use of on a light occasion, he hastily snatched a pen, and, before he would hear the remainder of the letter read, blotted out the offensive exclamation.

That excellent scholar and pious divine, Dr. Barrow, was remarkable at school for pugilistic exercises, in so much that his good father used to say, "he hoped if it pleased God to take any of his children, it would be his son Isaac." And yet this very Isaac proved the comfort of his old age—the glory of his family.

The king (Henry VIII.) was sitting in council, when he was informed of Suffolk's death, and he took the opportunity both to express his own sorrow for the loss, and to celebrate the merits of the deceased. He declared that during the whole course of their friendship, this amiable nobleman never made any attempt to injure an adversary, and had *never whispered a word to the disadvantage of any person*. "Is there any of you, my lords, can say so much?" When the king had subjoined these words, he looked round in all their faces, and saw

that confusion which consciousness of secret guilt threw upon them.

“ Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign signed a commission for to take the same course with them in Ireland; and, to execute the same with greater force, she nominated Dr. Cole one of the commissioners, sending the commission by this Doctor; who, in his journey coming to Chester, the Mayor of that city hearing her Majesty was sending a message into Ireland, and being a Catholic, waited on the Doctor, who, in discourse with the Mayor, taketh out of a cloak-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*; calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the Doctor's words; but watching the convenient time, whilst the Mayor took his leave, and the Doctor complimenting him down the stairs, she opens the box and takes the commission out, placing in lieu thereof a sheet of paper with a pack of

cards, the knave of clubs faced uppermost, wrapt up. The Doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th Oct. 1558, at Dublin. Then coming to the castle, the Lord Fitzwalters being lord-deputy, sent for him to come before him and the privy-council; who coming in, after he had made a speech, relating upon what account he came over, he presents the box to the lord-deputy; who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, *Let us have another commission, and we will shuffle the cards in the mean while*. The Doctor being troubled in his mind went away, and returned into England; and coming to the court, obtained another commission; but staying for a wind at the water's side, news came unto him that the Queen was dead—and thus God preserved the Protestants in Ireland.

MISCELLANEOUS.

Herbert's Course of Parochial Instruction.—*Walton's Life of Herbert*, vol. ii. p. 65.

THE texts for all his future sermons (which, God knows, were not many) were constantly taken out of the Gospel for the day; and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read to them; and in what manner the collect for

every Sunday does refer to the Gospel, or to the Epistle then read to them; and, that they might pray with understanding, he did usually take occasion to explain, not only the collect for every particular Sunday, but the reasons of all the other collects and responses in our Church-service; and made it appear to them, that the whole service of the Church was a reasonable, and therefore an acceptable sacrifice to God; as

namely, that we begin with *confession of ourselves to be vile, miserable sinners*; and that we begin so, because, till we have confessed ourselves to be such, we are not capable of that mercy which we acknowledge we need, and pray for: but having in the prayer of our Lord, begged pardon for those sins which we have confessed; and hoping, that as the priest hath declared our absolution, so by our public confession and real repentance, we have obtained that pardon; then we dare and do proceed to beg of the Lord, *to open our lips, that our mouths may shew forth his praise*: for till then we are neither able nor worthy to praise him. But this being supposed, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of our God, in the collects, and psalms, and lauds, that follow in the service.

And as to these psalms and lauds, he proceeded to inform them why they were so often, and some of them daily, repeated in our Church-service; namely, the psalms every month, because they be an historical and thankful repetition of mercies past, and such a composition of prayers and praises, as ought to be repeated often, and publicly; for *with such sacrifices God is honoured and well pleased*. This for the psalms.

And for the hymns and lauds, appointed to be daily repeated or sung after the first and second lessons are read to the congregation; he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declared or preached by the priest in his reading the two chapters, to rise up, and express their gratitude to Almighty God, for those his mercies to them, and to all mankind; and then to say with the blessed Virgin, *That their souls do magnify the Lord, and that their*

spirits do also rejoice in God their Saviour; and that it was their duty also to rejoice with Simeon in his song, and say with him, *That their eyes have also seen their salvation*; for they live to see it daily in the history of it, and therefore ought daily to rejoice, and daily to offer up their sacrifices of praise to their God, for that particular mercy. A service which is now the constant employment of that blessed Virgin, and Simeon, and all those blessed Saints that are possessed of heaven, where they are at this time interchangably and constantly singing, *Holy, holy, holy, Lord God; glory be to God on high, and on earth peace*. And he taught them, that to do this was an acceptable service to God, because the prophet David says in his psalms, *He that praiseth the Lord, honoureth him*.

He made them to understand how happy they be that are freed from the incumbrances of that law which our forefathers groaned under: namely, from the legal sacrifices, and from the many ceremonies of the Levitical law; freed from circumcision, and from the strict observation of the Jewish sabbath, and the like. And he made them know, that having received so many and so great blessings, by being born since the days of our Saviour, it must be an acceptable sacrifice to Almighty God, for them to acknowledge those blessings daily, and stand and worship, and say as Zacharias did, *Blessed be the Lord God of Israel, for he hath (in our days) visited and redeemed his people; and (he hath in our days) remembered and shewed that mercy, which, by the mouth of the prophets, he promised to our forefathers; and this he has done according to his holy covenant made with them*. And he made them to understand that we live to see and enjoy the benefit of it, in his birth, in his life, his passion, his resurrection, and ascension into heaven, where he now sits sensible of

all our temptations and infirmities; and where he is at this present time making intercession for us, to his and our Father: and therefore they ought daily to express their public gratulations, and say daily with Zacharias, *Blessed be the Lord God of Israel, that hath thus visited and thus redeemed his people.* These were some of the reasons, by which Mr. Herbert instructed his congregation, for the use of the psalms and hymns appointed to be daily sung or said in the Church-service.

He informed them also, when the priest did pray only for the congregation, and not for himself; and when they did only pray for him; as namely, after the repetition of the Creed, before he proceeds to pray the Lord's Prayer, or any of the appointed collects, the priest is directed to kneel down, and pray for them, saying, *The Lord be with you:* and when they pray for him, saying, *And with thy spirit:* and then they join together in the following collects: and he assured them, that when there is such mutual love, and such joint prayers offered for each other, the holy angels do look down from heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and that a Christian congregation calling thus upon God with one heart, and one voice, and in one reverent and humble posture, look as beautifully as Jerusalem, that is at peace with itself.

He instructed them also why the prayer of our Lord was prayed often in every full service of the Church; namely, at the conclusion of the several parts of that service; and prayed then not only because it was composed and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions.

He instructed them also, that as

by the Second Commandment we are required not to bow down, or worship an idol, or false God; so, by the contrary rule, we are to bow down and kneel, or stand up and worship the true God. And he instructed them why the Church required the congregation to stand up at the repetition of the Creeds; namely, because they did thereby declare both their obedience to the Church, and an assent to that faith into which they had been baptized. And he taught them, that in that shorter Creed, or Doxology, so often repeated daily, they all stood up to testify their belief to be, that *the God that they trusted in was one God and three persons; the Father, the Son, and the Holy Ghost; to whom they and the priest gave glory.*

And because there had been heretics that had denied some of those three persons to be God; therefore the congregation stood up and honoured him, by confessing and saying, *It was so in the beginning, is now so, and shall ever be so, world without end.* And all gave their assent to this belief, by standing up and saying, *Amen.*

He instructed them also what benefit they had by the Church's appointing the celebration of holidays, and the excellent use of them; namely, that they were set apart for particular commemorations of particular mercies received from Almighty God; and (as Rev. Mr. Hooker says) to be the land marks to distinguish times; for by them we are taught to take notice how time passes by us, and that we ought not to let the years pass without a celebration of praise for those mercies which those days give us occasion to remember; and therefore they were to note that the year is appointed to begin the 25th day of March; a day in which we commemorate the angels appearing to the blessed Virgin, with the joyful tidings that *she should conceive and bear a Son, that should be the Redeemer of mankind.*

And she did so forty weeks after this joyful salutation; namely, at our Christmas; a day in which we commemorate his birth with joy and praise; and that eight days after this happy birth we celebrate his circumcision; namely, on that which we call New-year's day; and that, upon that day which we call Twelfth day, we commemorate the manifestation of the unsearchable riches of Jesus to the Gentiles: and celebrate also the memory of his goodness in sending a star to guide the three Wise Men from the East to Bethlehem, that they might there worship, and present him with their oblations of gold, frankincense and myrrh. And he (Mr. Herbert) instructed them, that Jesus was forty days after his birth presented by his blessed mother in the Temple; namely, on that day which we call "The Purification of the blessed Virgin, St. Mary." And he instructed them, that by the Lent-fast we imitate and commemorate our Saviour's humiliation in fasting forty days; and that we ought to endeavour to be like him in purity: and that on Good Friday we commemorate and condole his crucifixion, and at Easter commemorate his glorious resurrection. And he taught them, that after Jesus had manifested himself to his disciples to be *that Christ which was crucified, dead and buried*; and by his appearing and conversing with his disciples for the space of forty days after his resurrection, he then, and not till then, ascended into heaven in the sight of those disciples; namely, on that day which we call the Ascension, or Holy Thursday. And that we then celebrate the performance of the promise which he made to his disciples, at or before his ascension; namely, that though he left them, yet he would send them the Holy Ghost to be their comforter; and that he did so on that day which the Church calls Whitsunday. Thus the Church keeps an historical and circular commemoration of

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times, as they pass by us; of such times as ought to incline us to occasional praises, for the particular blessings which we do or might receive by those holy commemorations.

He made them know also why the Church hath appointed Ember-weeks; and to know the reason why the Commandments, and the Epistles and Gospels, were to be read at the Altar, or Communion Table; why the priest was to pray the Litany kneeling, and why to pray some collects standing: and he gave them many other observations fit for his plain congregation, but not fit for me now to mention; for I must set limits to my pen, and not make that a treatise which I intended to be a much shorter account than I have made it: but I have done, when I have told the reader, that he was constant in catechising every Sunday in the afternoon, and that his catechising was after the second lesson, and in the pulpit; and that he never exceeded his half hour, and was always so happy as to have an obedient and a full congregation.

And his constant public prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family, which always were a set form, and not long; and he did always conclude them with that collect which the Church hath appointed for the day or week. *Thus he made every day's sanctity a step towards that kingdom, where impurity cannot enter.*

To the Editor of the Remembrancer.

SIR,

IN the year 1778, or thereabouts, Mr. Coker founded schools in the adjoining villages of Hinton and Bishopstone, in the county of Wilts, endowing each with a small portion of land, and that of Bishopstone with a sum of money, now vested in

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the 3 per Cents., but to be laid out in the purchase of land, "so soon as conveniently may be done." His "Statutes," which he drew up for the regulation of these schools, seem to be so well calculated for similar *village* foundations, that I trust that you will think them not undeserving of a place in the Remembrancer.—The parish of Shrivenham, adjoins the two parishes of Bishopstone and Hinton. The care which is taken to keep the *patronage* in the hands of the clergyman of the parish, while he is relieved from the *odium* of turning out an unworthy master or mistress—the investing of the resident curate, with full power, in case of the non-residence of the incumbent,—the extension of the benefits of the school to all poor inhabitants, whether legally *settled* or not, (all inhabitants being *equally* entitled to be considered as parts of the flock of the pastor) the *provision* which is made for the annual meeting of the trustees, and the day selected for such meeting, are all marks of sound, practical, good-sense, though they may, to persons not experienced in these matters, appear trifling. Perhaps the only alteration that I should wish for, would be that in case of disagreement among the trustees after the death of the Founder, the reference should be, not to his heir at law, but to the bishop of the diocese.

I am,

Your obedient Servant,

B.

P. S. The points of instruction specified by Mr. Coker, (in his deed) are, Reading, and "learning their duty towards God and man:" i. e. religious instruction.

There is no mention of *writing* or *arithmetic*; nor of girls' *needle-work*.

Statutes, Ordinances, and Directions, made by the Founder, the Rev. Thomas Coker, Rector of Deynton, in the County of Gloucester, for the regulation of the

School by him founded at Little-Hinton*, in the County of Wilts, and for the management of the fund by him created for the maintenance of the said School.

First, the said Thomas Coker doth constitute and appoint, the Rector of the parish of Little-Hinton, and his successors in the said rectory, the vicar of the parish of Bishopstone, in the said County of Wilts, and his successors in the said vicarage, the Vicar of the Parish of Shrivenham, in the County of Berks, and his Successors in the said Vicarage, his Trustees for ever for the carrying into execution the several purposes of the said school, in the manner prescribed and directed by the several Statutes hereinafter recited and set forth.

2. The appointment of the School-master or School-mistress shall for ever be and remain in the Rector of Little-Hinton.

3. The School-master or School-mistress shall be paid half yearly, at the rate of twelve shillings for each child.

4. The person appointed to the office of Schoolmaster or School mistress, shall be one of good behaviour, sober, religious, and a member of the Church of England.

5. The nomination of all the children to be instructed in the said school, (which children shall be children of inhabitants of Little-Hinton aforesaid, and none other), shall for ever be and remain in the Rector of Little-Hinton.

6. The number of poor children to be instructed in the said school, shall not at one time exceed ten, unless it should hereafter happen that the fund given for the maintenance of the said school should, (after paying the School-master or School-mistress the sum of twelve shillings for each of the ten children, and satisfying the several other purposes hereinafter appointed) make a considerable surplus, in such case the Trustees may increase the number of scholars, or the salary of the school-master or school-mistress at their discretion.

7. The parents of the said poor children shall send them constantly at ten o'clock to the house of the School-master or School-mistress on every Sunday morning, who shall bring them orderly to Church at the beginning of Morning Prayer, and likewise on all prayer days, and take care that they behave themselves quietly and reverently where they are placed.

8. The School-master or School-mistress shall be removeable from his or her appointment for any neglect of duty, inca-

* Those for Bishopstone are exactly similar,

capacity, or misbehaviour, by the said Trustees, or the major part of them.

9. The Rector of Little Hinton shall remove the said children from the said school, either upon their attaining a proper age to leave the said school, or upon misbehaviour or neglect in attending the said school.

10. If it should ever happen that so many as ten children (being proper objects, which shall be determined at the discretion of the Rector of Little-Hinton) should not apply for admission into the said school, or if the fund given for the maintenance of the said school should at any time be found insufficient, (after satisfying the several other purposes hereinafter appointed) for the paying of twelve shillings annually for each of so many as ten children, in such case the trustees shall reduce the number of scholars, as occasion may require. In either of the above cases the School-master or School-mistress shall only receive the annual sum of twelve shillings for each child, according to the reduced number.

11. The Rector of Little-Hinton shall always receive, and give acknowledgments for, the rents and profits of the lands, and the annuity granted for the maintenance of the said school, and shall disburse the same, as herein before and after directed.

12. A proper book shall be provided at the charge of the said fund, in which shall be made an entry of every appointment of a School-master or School-mistress, immediately after such appointment, with the date of such appointment; to which entry the said Rector of Little-Hinton shall sign his name. In the said book also shall be made an entry, by the said Rector of Little-Hinton, of the christian and surname of every child by him nominated into the said school, and afterwards the date of removal from the said school.

13. It is my desire that the Rector of Little-Hinton do, year after year, alternately with the Vicar of Bishopstone, invite the said Vicar of Bishopstone, and the Vicar of Shrivonham, to dine with him on Thursday in the Whitsun week, or on some other convenient day about that time, and that the said Rector do then lay before the said Vicars of Bishopstone and Shrivonham, for their inspection and perusal, the book wherein all entries relative to the receipts and disbursements of the fund given for the maintenance of the said school for the year last past are made. And if upon inspection and perusal they find any thing amiss in the disposal or management of the said Fund, they shall see it amended. If they find nothing amiss, the said Vicars of Bishopstone and Shri-

venham shall, every year, either at their meeting at Little-Hinton or at their meeting at Bishopstone, sign their respective names to the said accounts. Also, that they do order the School-master or School-mistress of the said school, to bring their scholars before them on the day of their meeting, and that they do enquire into the care taken of their learning and morals, and wherein they find any neglect, to order it to be amended. Also, that some small pecuniary encouragement be given out of the said fund, at the meeting of the Trustees, to such of the scholars as may appear to them to deserve it best.

14. The annual sum of ten shillings (or what more may be wanted) shall be applied by the said Rector to the purchasing of all proper and necessary books for the use of the school, and also to the purchasing of a sufficient number of Bibles, Common Prayer Books, with Companion to the Altar, Christian Monitors, and Crossman's Introduction to the knowledge of the Christian Religion. One of each of these books shall be given by the said Rector to each of the said children, who shall have been instructed in the said school, and not removed from it for misbehaviour.

15. The Rector of Little-Hinton shall retain and apply to his own use, out of the fund given for the maintenance of the said school, the annual sum of twenty shillings, in consideration of his trouble in executing the several parts assigned to him in the management and governance of the said school, and also ten shillings every other year, towards defraying the expense of the dinner, when the said Trustees shall meet and dine with the same Rector.

16. The Rector of Little-Hinton shall make an entry in the book before-mentioned, of all receipts of money arising from the fund given for the maintenance of the said school, and also of all disbursements, of any kind whatsoever, made thereout, with the date and nature of the disbursement.

17. The deed, with all other writings, by which the estates are conveyed for the maintenance of the said school, shall be kept at the parsonage house by the Rector, to be inspected by the Trustees as often as occasion may require.

18. A box with three locks and keys shall be provided at the charge of the fund, wherein the said deed and writings shall be always kept, and each of the Trustees shall keep a key thereof.

19. If either the Rector of Little-Hinton, the vicar of Bishopstone, or the vicar of Shrivonham, should at any time hereaf-

ter be non-resident, and appoint a curate, such curate or curates respectively shall have the same powers, and the said curate of Little-Hinton the same benefits as are herein given to the Rector of Little-Hinton, and the Vicars of Bishopstone and Shrivensham.

20. If at any time the said Trustees, or the major part of them shall not agree upon any matter herein assigned to be by them settled, in every such case the said matter shall be referred to the said Thomas Coker, whilst living, and after his death to his heir at law, and his determination shall be final absolute.

To the Editor of the Remembrancer.

SIR,

To prove the antiquity and truth of the Scripture history were needless. That it is full however of old Jewish customs and idioms, I would wish to elucidate by some remarks on the seventeenth and eighteenth chapters of Judges, where the account of Micah's setting up his images, and entertaining a priest in his house, seems, at first sight, not very deserving of record; and the other part of the relation is not only dark and abstruse, but conveys to the mind an uneasy doubt, whether idolatry was not here unrebuked by God himself; since the Danites who carried away Micah's images, in order to provide themselves with a public worship, were notwithstanding prosperous in their enterprize. This part of Scripture is therefore certainly worthy of examination.

Micah's mother, living at a distance from any place of public worship, had set aside some money to build a *proseucha* or house of prayer, and had bound her son under an oath to lay out the money in that use. Micah being allowed, as it is likely, to use her money as his own (since he would claim it by and by through right of inheritance), had taken it; but considering the obligation which he lay under, and being also himself willing to have her

design performed, he puts her in mind of it, brings the money to her, and obtains her blessing. She then fully certified him of her design of giving it him (probably at her death), that he might provide the proper furniture for an house of prayer, in order to have the worship of the true God kept up in their family and neighbourhood.—He having restored the money, she herself employs a proper workman.—Being not able for the present to obtain a priest, Micah, through necessity, appoints one of his sons, till a Levite came, when he joyfully entertained a regular priest according to the law of Moses, and rejected his son. Some time after certain Danites passed that way, as spies of the part of the country yet unconquered. These finding by the Levite, that Micah had an house of God, turned in to enquire about the event of their way, and obtained an answer of success. These Danites execute their commission, return and acquaint their brethren with the condition of the land, and people who inhabited it, and undertake to conduct them to it.—The spies knowing that there was no house of God in the place which they were about to seize, inform their brethren about Micah's house of prayer. They all being willing to settle a divine worship amongst themselves, carried off with them the furniture of Micah's *proseucha* and his priest, and constituted an house of God at Dan, formerly Laish.

By almost all writers have Micah and his mother been roughly handled. The son in particular has been treated as an innovator in religion by consecrating one of his sons, and an idolater in setting up graven images, in which the mother is implicated. But, if we consider that Micah was certainly one of those friends to all mankind, who kept a house of public hospitality for all strangers—that singular virtue lays an obligation on all men to see what may be said in his favour.

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In Judges ii. 7. we read, that *the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.* Now Micah, I conceive, lived in this time. And it appears from the name *Jehovah* made use of both by him and his mother, that they served the true God. They both also had manifestly a religious turn of mind; for as mount Ephraim, or that part of it where Micah lived, was somewhat distant from Shiloh, where the tabernacle of the Lord at this time was, this family was thereby deprived of the happiness of serving God before his altar. To remedy this unhappiness of situation as much as possible, this religious woman had taken out money to establish an house of prayer for her family and neighbours, and had dedicated it from her hand entirely to the Lord. She had dedicated it to the Lord (in the original, to *Jehovah*) the same Supreme Being to whom she before had recommended her son for a blessing: *Blessed be thou to Jehovah, my son.* This shews that she was a worshipper of the true God, because the name *Jehovah* in scripture is never given to any other God, either false or figurative. And whereas she dedicated eleven hundred shekels to God, and *her graven thing and molten thing*, whatever they were, cost but *two hundred*, ver. 4. it is probable that she laid out the remaining nine hundred in the house, and preparing a proper salary for a priest, if any should pass by that way.

It has been one objection to Micah, that he could have no right to consecrate his son or the Levite. He might have no right to consecrate his son, though great allowance must be had for cases of necessity, especially where the intention is pious. Thus in 2 Chron. xxix. 34. and xxx. 17. in a case of necessity the Levites were admitted

to perform a part of the priest's office.

As for the Levite, in the case of Micah, he was doubtless a *praying priest* before his arrival at the house of Micah; and therefore the words *he consecrated*, can have no other signification than *he made him his priest*, by delivering the ephod, we may suppose, into his hands. What we translate *he consecrated*, in Hebrew, is *he filled the hand*; which idiom began from the custom prescribed by God at the consecration of Aaron and his sons, Levit. viii. 25—27. where we find that the fat, the rump, the fat that covered the intestines, the caul above the liver, the two kidneys, and the fat upon them, the right shoulder, one loaf of unleavened bread, one cake, and one wafer of the meat offering, were put into the hands of Aaron and his sons; and Moses keeping his hand under theirs, that they were waved by them all up and down, all manner of ways, towards the east, west, north, and south, to signify that He to whom the offering was made, was Lord of the whole world. Moses therefore *filled their hands*; and hence the phrase *to fill the hand* signifies the same as *to consecrate*. But there was no sacrifice in the case of Micah; for though the Israelites had altars at this time in their houses of prayer, yet they were not designed for sacrifice: consequently, the words here can have no other signification, than that he made him his priest by delivering something (most probably the ephod, which was the distinguishing garment of the priesthood) into his hands.—Indeed we are much in the dark as to the customs of those days; and therefore we have a strong reason to imagine, that all Levites *were inducted* into their houses of prayer by some peculiar ceremony of the kind above observed, and that here is preserved a curious piece of Hebrew antiquity. Charity at least would incline us to think so, besides the reasonableness

of the thing itself, rather than to treat the characters of the universally charitable Micah and his mother in the manner in which many writers have done. I am sure that the reflection that Micah makes on having a regular priest, is very remote from deserving that derision and contempt to which it has been subjected: *Now know I that the Lord will do me good, seeing I have a Levite to my priest.* The word *Lord* in the original is *Jehovah*, which shews that Micah, as well as his mother, was a worshipper of the true God. It appears also that his consecrating his son to be their praying priest, was occasioned by mere necessity.—To correct this imperfection in Micah's worship, God seems to have directed the Levite there;—at least Micah considers it in that light,—whose words paraphrased will stand thus: *I have now a regular worship of the God of Heaven in my house, and I am certain that the supreme God, who has sent me a regular priest, will prosper me.* This warm expression of confidence in God pleads strongly for him, and argues, that he was not only a worshipper of the true God, but an adherent to the worship instituted by Moses.

It has been also observed, that those words, *In those days there was no king in Israel, but every man did that which was right in his own eyes*, are inserted to shew some irregular practices. The observation is reasonable; and I think that in chap. xvii. ver. 6. it intimates that Micah had no right to consecrate his son; and he himself seems sensible of his error, since, on the arrival of a regular priest, he sets aside his son, and then expects God's blessing upon his house.—And it may reflect upon his *mixt* worship—*if he was guilty of it*; though I shall strive in that to make my best apology for him.—But the words in the eighteenth chapter plainly refer to the Danites, who unlawfully rob-

bed him of the furniture of his house of prayer.

Partial favour may, indeed, plead for the conduct of the Danites,

1. That Micah's house, though too remote to attend weekly on the service of the tabernacle, yet was much nearer to it than Laish or Dan.

2. That the Danites did not design to convert the furniture of Micah's *proscucha* to a private use; but to continue it in the service of that God to whom it had been dedicated.

3. As they continued it in God's service, and thereby avoided the sin of sacrilege, so they could scarce be guilty of robbery. The goods were not Micah's, but God's. ἡγιασται το ἀργύριον τῷ Κυρίῳ ἐκ τῆς χειρὸς μου. "I have wholly consecrated the silver to the LORD from my hand," says Micah's mother.

4. A greater good ought, doubtless, to take place of a lesser.

These things may be said to alleviate, but not to justify the conduct of the Danites since,

1. By this action they deprived the good Micah of the public worship of God, which at a great expence his mother had settled.

2. Though these holy utensils were consecrated to God, yet the use of them in religious acts is still reserved to the consecrator, or church, on which they have by him been bestowed, and were deposited. Hence the man or church is *robbed of the use*, even though the vessels in another church are reserved for the service of God.

3. The Danites could not plead absolute necessity, though they might allege a present occasion. They might have provided those things from the spoils of enemies.

4. They, besides the robbery before-mentioned, most ungratefully violated the rules of hospitality; and acted (Gen. xlix. 17.) like the serpents by the way, or the adders in the path, which do mischief to the unsuspecting traveller.

Somewhat too may be said for the Levite.

1. He had agreed only for a yearly salary. This he received only while he staid. When he went away it ceased, and another travelling Levite might be glad of it. Micah could not command his stay, and therefore his departure was no injustice.

2. By departing and following the Danites he was advanced; and advancement, when justly attained, is lawful.

3. He may charitably be presumed to pursue a greater good in religion, in preserving the worship of God amongst a large town in Israel, rather than in a private house.

This part, however, of the Levite's conduct has been overlooked; but the request of the Danites to him to consult God, and the answer of this priest, has been treated in a very ridiculous way; and the Levite has been taxed with the gross impiety of answering these Danites suitably to their own wishes, out of his own conceit, and yet pretending to an authority from God. These censurers can have no authority, from God or man, to lay such an uncharitable accusation; especially when the answer which he gave them was true, and probably directed by the God of truth.—These men surely do not consider the importance of the question, nor the danger which the Levite must expose himself to, if his words should be found false.—The spies were but five men, who, as well as the Levite, were doubtless ignorant of the temper and way of life of the inhabitants of the place, which they were going to search; and should they be discovered and intercepted, they must perish; at least fly for their lives.—And should that have happened, and none but God could have foreseen that it would not, then let us see (in Deut. xviii. 20, 21, 22.) what the Levite was to expect from men enraged at their

disappointment and their past perils, and authorized by God to take vengeance. *The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath spoken? when the prophet speaketh in the name of the Lord, if the thing follow not nor come to pass; that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him.* Most annotators which I have seen on these chapters, exclaim every now and then at the ignorance of the Levite, or of Micah, or of the Danites. It may be, however, that the ignorance is altogether in ourselves, who have not duly considered the customs of those days.—And that in this narrative may be traced some exquisite pieces of Jewish antiquities. The affair, however, is worthy of an enquiry.

Your's, &c.

REDIVIVUS.

To the Editor of the Remembrancer.

SIR,

AS one of the Clergy, who believe in the *Catholic and Apostolic Church*, and speak of it accordingly, I feel much concerned that your worthy correspondent, Anglicanus, should have been put to the trouble of writing so very long and learned a dialogue between Mr. A. and Mr. B. and still more that the dispute, which he tells us "has been created in the parish," by his rector's pronunciation, must rage with unabated fury for a whole month. In the hope of appeasing so deplorable a feud, I request the attention of Anglicanus and his brother parishioners to the following remarks.

Rule.

Polysyllables accent the antepenultima; as *extravagant, particular*, &c.

Exceptions.

(Amongst others) words terminating in *ado*, *aster*, *cele*, *ental*, *ic*, *ites*, *osis*. (Nares's *Orthoepy*, pp. 168. 194.)

Examples of polysyllable adjectives in *ic*.

Frigorific, *beatific*, *sudorific*, *paregoric*, *mathematic*, *geometric*, *astronomic*, *astrológic*, *hydrostatic*, *metaphysic*, *energetic*, *theologic*, *philosophic*, *económic*, *paralytic*, *geographic*, *académic*, *archangelic*, *physiognómic*, *anatómic*, *pancreatíic*, *diplomatic*, *aromatic*, *operatic*, *enigmatic*, *emblematic*, *symptomátic*, *diatónic*, *melanchólic*, *genealogic*, *parasitic*, *diabólic*, *parabólic*, *hyperbólic*, *sympathetic*, *apathetic*, *enharmónic*, *disyllabic*, *puritanic*, *epidémic*, *episódic*, *diuretic*, *escharotic*, *metonymic*, *periódic*, *paragogic*, *dictetic*, *inorgánic*, *microscópic*, *hypothetic*, *democratic*, *idioític*, *analytic*, *apostrophiic*, *monostrophic*, *Aristotélic*.

Analogy, therefore, requires *apostolic*. It is so accented by Rider, Bailey, Dr. Johnson, Sheridan, Kenrick, and Walker; and Archdeacon Nares notes it as the received pronunciation. Dryden says *apo'stolick*, *metri gratia*; so does Shakspeare say *epicu'rean*, and *Barabbas*: in the pronunciation of such words, perhaps, neither Shakspeare's authority nor Dryden's ought to have much weight. The former wanted learning, and the latter leisure to be correct. In Brooke's *Jerusalem Delivered* (quoted by the author of the excellent Dictionary of the English language in the *Encyclopædia Metropolitana*) are the following lines:—

Last, in the papal standard, they display
The triple crown and *apostólic* key.

Anglicanus would have avoided much confusion, had he attended to the difference between trisyllables and polysyllables, and between substantives and adjectives. He would not then have jumbled together *catholic* and *apostolic*, and *orator*

and *cacophony* and *diagonal*. As his friends Messrs. A. and B. seem to have a taste for discussions upon points of orthoepy, I wish to propose a question for their consideration; whether all the adjectives above cited may not have retained their accent on the penultimate syllable, as having been curtailed from the older and more English forms in *ical*, *apostólic*, *mathematic*, *metaphysic*, &c.? The substantive is *arithmetical*, and the adjective *arithmetical*. The substantive is *metonymy*, the adjective *metonymic*; *theology*, *theologic*; *diplomacy*, *diplomatic*; *academy*, *académic*; *philosophy*, *philosophic*; and so on; all which adjectives have lost their final syllable.

Mr. A. it seems, is old enough to remember the time which followed the publication of Johnson's Dictionary; and then many of the London Clergy said *apo'stolíc*. He may, perhaps, remember that they also said very generally, *Holy Spérít*; but that is no reason why we should continue the pronunciation.

Archdeacon Nares says, in p. 329, of the work before quoted, "Many divines, in reading the Nicene Creed, say, one *cat'holic* and *apo'stolíc* church." This is wrong; for, besides the ill effect of the jingle of the similar terminations so accented, it is not advisable to break unnecessarily into the analogy of words in *ic*. *Catholic* is indeed an allowed exception, but *apostolic* is not; and many who read it *apo'stolíc* in that place, call it *apostólic*, when it occurs elsewhere." (Anglicanus himself, I imagine, would say *vicar apostólic*.) The real fact is, that *Catholic* is nothing to the purpose; one rule applies to trisyllables, and another to polysyllables. We have *heretic*, *lunatic*, and many other words specified in p. 167, of the *Orthoepy*, with the accent on the first syllable; but I am not aware of any instance of a polysyllable adjective in *ic*, which has its accent on the antepenultimate.

In conclusion, I have only to express my hope, that, if Messrs. A. and B. and their co-parishioners on either side, should find themselves unable to adjust this sad dispute, they will not have recourse to the *ultima ratio* of theological combatants,

And prove their doctrine orthodox
By apostle's blows and knocks.*

I am, Sir,

Your faithful friend,

PAROXYTONE.

To the Editor of the Remembrancer.

SIR,

ALLOW me, through the medium of your pages, to draw the attention of your Readers to the following passages, from some of our most approved divines, on the ascension of our Lord, the evidence of the Spirit, and the doctrine of the ever-blessed Trinity.

Yours, &c.

"It is necessary to profess the article of Christ's ascension:

"I. For the confirmation and augmentation of our faith. Our faith is thereby confirmed, in that we believe in him who is received unto the Father, and therefore certainly came from the Father; his Father sent him, and we have received the message from him, and are assured that it is the same message which he was sent to deliver, because he is so highly rewarded by him that sent him, for delivering it.

"II. For the corroboration of our hope. We could never expect our dust and ashes should ascend the heavens: but since our nature hath gone before in Him, we can now hope to follow after him. He is our Head, and where that is, the members may expect admission; for in so great and intimate an union there is no fear of separation or exclusion. There are many mansions in his Father's house. And when he spake of ascending thither, he said expressly to his disciples, 'I go to prepare a place for you, and will come again and receive you unto myself, that where I am, ye may be also.' The first

fruits of our nature are ascended, and the rest is sanctified. *This is the new and living way, which he consecrated for us through the veil, that is, his flesh.* And hence we have our hope as an anchor of the soul, both sure and stedfast, which entereth into that within the veil, whither the forerunner is for us entered. For if Christ in his ascension be the forerunner, then are there some to follow after; and not only so, but they which follow are to go on in the same way, and to attain unto the same place; and if this forerunner be entered for us, then we are they which are to follow, and overtake him there; as being of the same nature, members of the same body, branches of the same vine. As therefore God hath quickened us together with Christ, and hath raised us up together, by virtue of his resurrection; so hath he also made us sit together in heavenly places in Christ Jesus, by virtue of his ascension. We are already seated there in him, and hereafter shall be seated by him: in him already, as in our head, which is the ground of our hope; by him hereafter, as by the cause conferring, when hope shall be swallowed up in fruition.

"III. For the exaltation of our affections. *For where our treasure is, there our hearts will be also. If I be lifted up from the earth, I will draw all men unto me,* saith our Saviour: and if these words were true of his crucifixion, how powerful ought they to be in reference to his ascension? *When the Lord would take up Elijah into heaven, Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee:* when Christ is ascended up on high, we must follow him with the wings of our meditations, and with the chariots of our affections. *If we be risen with Christ, we must seek those things which are above, where Christ sitteth on the right hand of God. If we be dead, and our life hid in Christ with God, we must set our affections on things above, not on things on earth.* Christ is ascended into heaven to teach us, that we are strangers and pilgrims here, as all our fathers were, and that another country belongs unto us: from whence we, as strangers and pilgrims, should learn to abstain from fleshly lusts, and not mind earthly things; as knowing that we are citizens of heaven, from whence we look for our Saviour, the Lord Jesus. Yea, fellow citizens with the saints, and of the household of God. We should trample upon our sins, and subdue the lusts of the flesh, that our conversation may be correspondent to our Saviour's condition; that where the eyes of the Apostles were forced to leave

* Hudibras, l. i. 199.

him, thither our thoughts may follow him."
—*Bp. Pearson.*

"*Christ is our life*: and shall our souls be parted from our life? *Christ is our hope*; and shall our mind and hope be asunder? Christ is the principal object of our love, of our trust, of our joy, of all our best affections; and shall our affections be severed from their best object? By his being in heaven, all our treasure becometh there; and *where our treasure is, there* (if we apprehend and believe rightly) *our hearts will be also*; if they be not, it is a sign we take him not for our best treasure. *We do in our bodies sojourn from the Lord*; but in our spirits we may, and should be ever present, ever conversant with him: contemplating him with an eye of faith, fastening our love upon him, reposing our confidence in him, directing our prayers and thanksgivings to him; meditating upon his good laws, his gracious promises, his holy life, and his merciful performances for us. We should not, by fixing our hearts and desires upon earthly things (upon the vain delights, the sordid interests, the fallacious and empty glories, the sinful enjoyments here) nor by a dull and careless neglect of heavenly things, avert, estrange, or separate ourselves wholly from him. *No—sursum corda*; let us, unloosing our hearts from these things, and with them soaring upward, follow and adhere to our Lord; so shall we anticipate that blessed future state, so shall we assure to ourselves the possession of heaven; so here enjoying our Lord in affection, we shall hereafter obtain a perfect fruition of his glorious and blissful presence."—*Dr. Isaac Barrow.*

"The way whereby the spirit of God witnesseth that we are the sons of God, is by the gracious fruits and effects which the Spirit hath wrought in us. The Spirit of God in person is not the immediate suggester of this conclusion, that we are the sons of God; but the Spirit in the fruits and effects of it is the medium or argument from whence we ourselves draw it. St. Paul tells us in the very same chapter, Rom. viii. 9. *If any man have not the Spirit of Christ, he is none of his.* Now how shall we know that we have the Spirit, but by the fruits of it in ourselves? And what are the fruits of the Spirit? St. Paul describes them, Gal. v. 22, 23. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness,

temperance; against such there is no law.' Where, when among the fruits of the Spirit the apostle reckons, χαρὰ, joy, the best interpreters understand him to mean, not that joy or peace of conscience, which is the result and reward of duty, but a joy, which is itself a duty, and a duty respecting our neighbour; for of that nature are all the rest of the graces there mentioned by St. Paul. For it is immediately subjoined to love, and after it are added several other virtues, which all have reference to our neighbour; and therefore it is altogether improbable, that this joy being placed in the midst of those virtues, should respect any other than our neighbour. And then by joy, we must understand either that joy which a man takes in the good things of his neighbour, or that virtue whereby a man studies to create and cause joy to his neighbour, or to gratify and please him in all his actions, for his good and edification. But this by the way. When therefore I find these fruits of the Spirit within me, *love, joy, peace, &c.* I may conclude, that I am the son of God, and accepted by him; and this comfortable conclusion, though it be made by myself, yet is due to the Spirit of God, from whom all those gracious arguments of my comfort proceed; and therefore it may well be said to be attested or witnessed by the Spirit of God, in concurrence with my spirit, mind, or conscience.

"Thus St. John most plainly expounds St. Paul. 1 John iv. 13. 'Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.' So that the Spirit doth not immediately tell us this, but we come to understand it by perceiving that we have the Spirit, i. e. the fruits of the Spirit in us. Hence the Spirit of God in Scripture is called ἀρραβών, God's earnest, 2 Cor. i. 22, 'who (that is God) hath also sealed us, and given the earnest of the Spirit in our hearts.' Now an earnest is *pars pretii pro toto spontens, part of a sum*, given in assurance of receiving the whole afterwards. So the Spirit of God within us is given us by way of earnest, to assure us that in due time we shall receive from God all those other good things, and that full glory of bliss which he hath promised us; always provided we keep our earnest, and do not throw it back to the giver, or by resisting the motions of the Spirit, provoke him to take it again from us. The fruits of the Spirit are also called σφραγίς, God's seal, in the same place, and likewise Ephesians i. 13, where the Ephesians are said to be *sealed with that holy spirit of promise.*

In which words St. Paul alludes to the custom of men, who use to set their seals upon those things which they would mark for their own. And thus the fruits of the Spirit are said to be God's seal, because by them we know ourselves to belong to God, and to be in his favour. When therefore we find that we love God above all things, and value his favour more than all the world, and that our greatest care is, how we may glorify God and serve him in this life; that we love our neighbour sincerely, and are ready to do him all the good, that lies in our power; that we bear no malice to any man; yea, and can forgive our very enemies; that we are strictly just in all our dealings, and are ready to relieve the distressed according to our abilities; that we study mortification, and to deny our fleshly lusts, and make conscience of every thing we know to be sin; that we delight in religious exercises, especially in prayer; that we have something within us continually crying *Abba, Father*, and inclining us in all our wants, necessities, and distresses, to have recourse to our God by humble supplication, and to depend and trust in him for help and relief; and finally, that we can bear afflictions with submission to God's will: by these things, as by the fruits of the Spirit, we know that we have the Spirit, and consequently that we are the sons of God, and heirs of salvation.

"Indeed the Christian's comfort is every where in Scripture founded on those graces and good things which the Spirit of God hath wrought within him. Thus St. Paul most plainly tells us, upon what foundation he built the peace, joy, and comfort of his mind, 2 Cor. i. 12. '*Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world.*' The joy and peace of his mind arose from this testimony, which his conscience gave him of his integrity and sincerity. Thus the Spirit of God in the fruits and effects of it did witness with his Spirit, that he was a good man, and accepted in the sight of God, i. e. a Son of God. And the same method of consolation he prescribes to others, Gal. vi. 4. *Let every man prove his own works, and then he shall have rejoicing in himself.* We can have no true and solid joy but what arises from ourselves, and proceeds from a thorough proof, trial, and examination of our hearts, and finding things well and right there.

"This matter of comfort, though it be within ourselves, yet is it not of or from ourselves, but is the fruit of the Spirit, an

effect of the grace of God, and so the glory of all at last redounds to Him. But still from within ourselves we must fetch our comfort.

"They are therefore false apostles and teachers, and betrayers of the souls for whom Christ died, who teach for sound, yea, the only Gospel doctrine, that we are not to seek our consolation from within ourselves, i. e. that we are not to fetch our comfort from the graces within us, or the duties performed by us; that this is to dishonour free grace, and to set up our own graces and duties in the room of Christ's righteousness. But as you love your souls, avoid and take heed of these men, and this doctrine, for it leads to perdition, and hath been, I doubt not, one main cause that hath contributed to the ruin of multitudes of men. It is true indeed, we are not to build our comfort and hope of salvation upon our graces, and duties, as meritorious of salvation. For the only meritorious cause thereof is the obedience, sufferings, and death of our dear Redeemer, and only Lord and Saviour Jesus Christ. Nor are we to take comfort from our graces, and duties, as purely our own, i. e. as wrought in us, or done by us, merely by our own strength; for we have no strength of our own in spiritual things; but it is *God that works in us both to will and to do*. Indeed this would be to glory in ourselves, and not in the Lord; to rob God and his grace of their due honour; to fetch our comfort not from the grace or spirit of God, but from corrupt nature, and the powers of it, which, whoso doth, let him be *anathema*. But to derive our comfort from the graces within us, as the fruits of God's Spirit, freely given us in Christ Jesus, to cherish our hopes by those duties, as conditions, without which our Lord Christ hath declared he will never save us, this is not only lawful, but our duty; this we not only may, but must do; and if we seek for solid comfort and peace of conscience in any other way, we shall never find it."

BISHOP BULL, Vol. ii. Disc. 3.

"Here then is the plain trial of our condition. If we are destitute of the fruits of the Spirit, it is bad if we find them in our hearts and lives, we have proof enough of its being good, and need never disquiet ourselves, for want of any other. Being able to tell the very moment when we became pious and virtuous is, not material, provided we are so now: and happiest of all are they, who remember not themselves ever to have been

otherwise. A feeling of immediate and sensible assurances of God's favour, so impressed upon us, that we can certainly distinguish it to be of divine original from the manner in which it affects us, may be often vouchsafed, but is no where in Scripture made necessary, and all feelings are imaginary and deceitful, unless they be accompanied with that one, which the Apostle experienced and mentions, 'for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world.' Our Saviour's rule, of knowing every tree by its fruit, is the only sure way to judge of ourselves, as well as others. And though perhaps we may be sometimes at a loss how to judge, or inclined, and even strongly, to fear the worst, yet, if this arise, not from presumptuous sins, or habitual negligence, but merely from excessive humility or weakness of spirit, a modest diffidence will never hinder our future happiness, nor will a bold positiveness ever forward it. Good men may be cast down, and bad men elevated, without any reason. The former may see much in themselves to dislike, and yet God may see enough of what he approves to accept them; they may experience but little joy in serving him, and yet walk more completely worthy of the Lord unto all pleasing, for doing it without the encouragement of a present reward. The latter, on the other hand, may build upon groundless fancies of their own, mistaking them for divine communications, may be absolutely confident, wonderfully transported, yet find themselves at last fatally deceived. It is not therefore by their fears, or their hopes, or their raptures, that men are to judge of their spiritual condition, 'Hereby,' saith St. John, 'we do know that we know God, if we keep his commandments. Little children, let no man deceive you: he that doth righteousness is righteous: he that committeth sin is of the devil.'" ARCHBISHOP SECKER, Vol. iv. Sermon. 10.

" 'The sum of the whole matter,' relating to the doctrine of the Holy Trinity, as St. Paul has wonderfully expressed it in a single verse, is this—'Through Christ we have an access by one Spirit unto the Father.' To the Father, with a due sense of this great honour and privilege as sons of God, let us therefore address ourselves for pardon, and admission to our heavenly inheritance: 'O God, the Father of Heaven, have mercy upon us, miserable sinners!' But as we have no deserts of our

own, no works of righteousness by which to claim his favour, and are entitled only, through the sufferings and satisfaction of Christ, let us beseech him to intercede for us, and plead his merits with the Father. 'O God the Son, Redeemer of the world, have mercy upon us, miserable sinners!' And since the benefits of his merits are applied, and our pardon sealed, and ourselves enabled to render an acceptable service, only by the operations and assistances of the Holy Spirit, let us implore His aid also. 'O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners!' Yet remembering that, how various soever the economy may be, salvation is the one sole undivided end and work of all: therefore to all let us address our earnest invocations as to the great Power to whom we have consecrated ourselves and services. 'O holy blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!'" BISHOP HORNE'S DISCOURSES, Vol. vi.

To the Editor of the Remembrancer

SIR,

THE following copy of one of Dr. Bray's MSS. preserved in Sion College Library, (No. 5.) is much at your service.

Yours, &c.

N.

"A MEMORIAL, wherein is exhibited,

1. "A View of the Original Institution and Jurisdiction of Rural Deanes, and of Rural Deaneries in the Church of England; and of the Wholesome Discipline formerly exercised by them within such their respective Districts.

2. "A Praxis of the like Discipline, in some measure lately revived by the Clergy, as Meeting in their Deanary, or Lending Libraries.—By a Son of the Church of England.

1. "Not to trace the original Institution and jurisdiction of Rural Deans beyond our own Church and nation: we find this practice to have obtained among our Saxon Ancestors, as amongst whom in this Northern kingdom, for the better conservation of peace, and the more easy administration of justice, every hundred was divided into ten districts or tithings, each tithing made up of ten friborgs, each friborg of ten families, and in every such tithing, *statuerunt justitarios super quocunque decem fri-*

borgos, quos Decanos possumus appellare, i. e. caput de decem; which Justices or Civil Deans were to examine and determine all lesser causes between villages and neighbours: to levy the fines or emendations according to legal forfeitures: to compose all occasional differences, and prescribe the measures of satisfaction: and for this purpose to keep their stated meetings for complaint and enquiry: but to refer all greater or more criminal causes to the superior justices, or those who had jurisdiction over the whole hundred. So in compliance with this secular method, the spiritual governors the Bishops, divided each diocese into deaneries or tithings, each of which was the district of ten parishes or Churches: and over every such district they appointed a Dean, who should in like manner reconcile the differences of Christian neighbours, and receive complaints, and enquire into grievances, and impose the lesser censures of the Church, and for this purpose to hold their solemn chapters, and prescribe in them, and judicially determine all matters of less concern: but to refer the cognizance of all greater causes, and suffer appeals to the superior courts of Christianity, and so on to the supreme Ecclesiastical judicature.

"The ministers who presided in these consistories were called *Decani Christianitatis*, because their chapters were courts of Christianity, or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the Church within their own precincts.

"They held their capitula or chapters made up of all the instituted Clergy or their Curates as proxies of them, and the Dean as president or prolocutor. These were convened either upon more frequent and ordinary occasions, or at more solemn seasons for the greater and more weighty affairs. Those of the former sort were held at first every three weeks, in imitation of the courts baron, which ran generally in this form, *de tribus Septimanis in tres Septimanas*: but afterward they were most commonly held once a month, at the beginning of it, and were for this reason called *Kalendæ*, or Monthly Meetings. But their more solemn and principal chapters were assembled once a quarter, in which there was to be a more full house, and matters of greater import were to be here alone transacted. All Rectors and Vicars, or their capellanes were bound to attend these chapters, and to bring Irregularities committed in their respective parishes.

"To secure the attendance of all the parochial Clergy at these chapters, within

one year after their admission to their benefices, they took an oath to the Dean *Salvis juribus capituli*, to bind themselves to due reverence and obedience, and to come to the yearly chapters, and at all other times, when upon urgent cause, the Dean should call them together, and to bear part of the public expences, nor were they admitted to sit in Chapter before the taking such oath. In these stated chapters they were to publish the decrees of provincial and episcopal synods, and all their ecclesiastical laws and canons, and to enforce the execution of them. These were their courts of Christianity, where complaints and informations were exhibited of all offenders against the law and discipline of the Church: and upon examination or proof of any less irregularities, they were to admonish the parties, and exhort them to repentance and amendment; while for the guilt of any greater crime, or for contempt of the court, they had power to suspend any laymen from the sacraments, and clergymen from the execution of their offices, but might not proceed to any greater punishment.

"And, finally, all the parochial Clergy were here to communicate the state of their own Churches, and to give information of all delinquents, and to report the behaviour of all penitents within their parish, and how every one submitted to his penance and satisfaction, that the right courses might be taken for his admittance into the bosom of the Church.

"The rural Deans, as distinct and separate from their chapter, had a great trust reposed in them, and very considerable power in preserving the peace, and asserting the discipline of the Church. They were to have a general inspection and superintendence over all the inhabitants of every village within their district; where, if any Christians lived in any open or scandalous sin, the Dean was to reprove their offence, and admonish them to repent, and as they would answer it to God and the Church. And if any Layman should despise such correction and admonition of the Dean, they should be kept from setting their feet within the doors of the Church, till they should submit themselves to his reproof and wholesome advice. And if any Layman stood accused of incontinence or other grievous crime, in any spiritual court, the Deans, for their wisdom and fidelity, were intrusted to take their purgation, i. e. to let the suspected persons clear themselves, either by their own oath, or the oath of credible compurgators, so to vindicate their innocence and stop the prosecution.

"But the more especial duty of rural Deans was to inspect and censure the manners of their Clergy, *presbyterorum, qui per minores titulos habitant, vitam jugi circumspectione, &c.* And, in order to this, they were to solicit them to a due execution of their office, and a just regard to their function. And upon their default or offence in any such matter, to certify the Bishop, by whom they were appointed to watch and inform with diligence and singular courage.

"Another part of the office of rural Deans was to denounce the sentence of excommunication upon all convicted persons within their districts; and upon submission and penance to declare their absolution: and at the beginning of Lent to stand at the doors of the Church, and there to receive and admit the penitents upon the recommendation and testimony of their parish priests. They had an early right, which by custom they long retained, to visit all the several churches within their jurisdiction, twice a year; for all visitations were first parochial, and there to enquire of all personal and local abuses, correcting the smaller offences, and presenting the greater to the Bishop at the next synod or visitation.

"Nor was it the least dignity of rural Deans, that in every episcopal synod, (which was in effect a Bishop's general visitation of his whole diocese) they were the standing representatives of the rest of the Clergy, and were there to deliver information of any abuses committed within their knowledge, and to propose and consult the best methods of reformation. For the ancient episcopal synods, which were commonly held once a year, were composed of the Bishop as president, and the Deans cathedral in the name of their collegiate body, and the archdeacons as deputies of that inferior order of deacons or servants in the Church, and the urban and rural Deans in the name of the parish ministers within their division, who were to have their charges allowed them according to the time of their attendance, by those whom they represented, as the practice obtained for the representatives of the people in civil synods, common councils, or parliaments.

"This was the ancient jurisdiction of rural deaneries: and to the excellent purposes aforesaid did our Clergy meet in the same, as may be found in Lynwood, Spelman, Dugdal, and the Parochial Antiquities. And if any alienation of this right, once in the rural Clergy, was made by the encroachments of the ecclesiastical courts, the same

was restored at the Reformation, in the *

of the *Reformatio Legum Ecclesiasticarum*. And though that excellent body of ecclesiastical law was only prepared by order of authority, but did not receive its full sanction, by reason of the death of King Edward VI. yet the reason of such a constitution is eternal. And as by custom and disuse it chiefly came about that such wholesome methods of discipline were intermitted by the Clergy in the rural deaneries, so by custom and use they may be restored.

"And the practicableness of the same will, in great measure appear, by what is begun to be acted of late by the rural Clergy, as meeting in their libraries, a praxis or specimen of which follows.

"A praxis of deanery discipline, agreeable to that formerly used in our rural deaneries, in some measure revived by the Clergy's meeting in their deanery or lending libraries.

"We, the Clergy, in the neighbourhood of _____, in the deanery of _____, in the county of _____, whose names are here underwritten, being this day met with design to consider how to promote the glory of God, the practice of true piety in our respective parishes, and all necessary and useful knowledge among ourselves, have unanimously concluded and agreed unto, and do severally promise to observe these following articles.

1. "That we meet together once every month, at the library in _____, on a certain day agreed on at each meeting.

2. "That the meeting shall be wholly designed for promoting religion and reformation of manners in our respective parishes, in such methods as shall be agreed on by the Society, in nothing contrary to the canons and constitutions of the Church of England; and also for the interest and enlargement of this library.

3. "That we shall look upon ourselves respectively obliged to promote, as the honour, interest, and welfare of our Church, so of the whole society, and avoid as much as in us lieth, all occasions of offence in our lives and conversations, and shall consult the reputation of each other, as becomes hearty friends, who have a just concern for each others welfare.

4. "That each of us apply to such gentlemen within our respective parishes, and to others also of our acquaintance, and whom we know to be well disposed, for benefactions for the increase and enlargement of the library.

* Sic orig.

5. "That it be recommended to every particular member to consider against next meeting, of some effectual means or method to bring all the children and youth of our respective parishes under catechetical instruction.

6. "That it be also considered by every member against next meeting, by what means, or method, we shall best propagate Christian knowledge amongst the elder, more especially the more ignorant people in our respective parishes, and a reformation of manners among the profane and dissolute.

7. "That it be in like manner considered by every member against next meeting, in order to lay the foundation of good principles, and a Christian practice in the growing generation, by what means charity catechetical schools may be raised in our several parishes, for the Christian education of children more especially, how the methods we shall conclude upon as the most advantageous to be pursued in our catechetical instruction, may be entertained likewise in such schools, and introduced also into the grammar schools within this deanery.

8. "That our endeavours be used in our respective parishes, to form our children and youth into three classes of catechumens, sorting them into the same classes, as is used in all schools, in order to teach them human learning, according to their several ages and capacities.

9. "That we put the first class of catechumens upon getting perfectly by heart the very words, or text of the Church Catechism; also to learn a grace before and after meat, and a short morning and evening prayer. It being much to be feared that thousands of the meaner sort, not having learnt a morning and evening prayer, are wanting in that adoration to the true God, which no Indian fails to pay to the Sun, or other idols.

10. "That we put the second class to learn some short exposition on the same catechism.

11. "That we make it our care, with reference to the youth of the third class, as to have them confirmed by the Bishop, and to introduce them to the sacrament of the Lord's Supper; so to fit them for both ordinances, by a sufficient instruction in the nature, terms and conditions, of their baptismal vow and covenant. That being what they are to renew and ratify in both; and a due instruction in the doctrine of the covenant being requisite also to their understanding the whole frame and tenor of the Christian religion.

12. "That we also instruct the catechu-

mens of all sizes, more especially the youth of the third class, in the use of their Common Prayer, and not only to make their responses, and to read the Psalms alternately; but that we give them the rationale of the several parts.

13. "That as a means more effectually to gain the children and youth to a love of, and to a delight in the public service, and to nourish and increase their devotion; and by the lure also of singing the psalms, of which they are universally fond, that we may bring them together to be instructed by us, we encourage their attaining to some skill in psalmody, according to the New Version.

14. "That we lend them (the more ignorant people) good practical pieces, instructive in faith and practice. Lending of books, we apprehend, as well more useful to them, as more cheap and easy to ourselves than to give outright, because a book lent will be sooner and more carefully read.

15. "That as for those who are notorious in our several parishes, for the profanation of the Lord's Day, for drunkenness, lewdness, or swearing, that we have ready at hand the sheets which are written against those vices, and that we make it our first endeavour to reform them thereby.

16. "That those who will not be reclaimed by these methods, we cause them to be presented in the spiritual court, according to the articles of visitation given to our Church-wardens, or informed against to the civil magistrate, to be punished according to the statute.

17. "That if there be any young gentlemen in our respective parishes, we make it our special care to prepossess and guard them against the corruptions of the age, and to fortify them in a more especial manner against the sins of uncleanness, and of a riotous prodigality and profuseness; because, when once engaged therein, it is seldom they are ever recovered out of the snares of the devil; and that this our watchfulness and care be especially employed over such as are of some quality, because their good or bad example has such a mighty influence upon multitudes of inferior rank and condition."

To the Editor of the Remembrancer.

MR. EDITOR,

YOUR Correspondent CANTABRIGIENSIS evidently intends his letter, published in your last month's miscellany, as an eulogium on the Bible Society, and as a demonstration, how

vigilantly and how faithfully "the directors of that *great religious institution*" discharge the highly responsible office which they have assumed to themselves, of dispensing the Word of God to all the nations of the earth.

It is in *his* view of the subject a high commendation of the managing committee of the Society, that they have substituted the Arabic Bible, printed at *Rome*, by the *Congregatio de propaganda fide*, for dispersion in Syria and Egypt, instead of that found in Walton's Polyglott. I confess, with my feelings as a Protestant, I see no cause of rejoicing in this. But let that pass for the present; as I am anxious to call your attention to another version of the New Testament, put forth by the same society in the *Turkish* language. The preparation of this Version is stated in the Bible Society's fourteenth Report to have been "consigned to Mr. Keiffer, Professor of the Turkish language at Paris, and Interpreting Secretary to the King of France, with the advice in all doubtful questions of the learned orientalist, Baron Sylvestre de Sacy," and when completed, it was presented with great pomp and circumstance by Professor Kieffer in person, on the Anniversary of 1819, upon the platform at Free-Mason's Hall, who cheered the hearts of the immense assemblage congregated on that occasion by acquainting them that "several thousand copies were already on the point of being dispatched to various parts of Europe and Asia." This elation of heart, however, was of short duration, as far as the managing committee were concerned, for Dr. Henderson being in London, and understanding the Turkish language, he was desired to examine it, and report upon its accuracy, which he did do to this effect, that it abounded with *gross errors, alterations, interpolations and omissions*. On this discovery, the Committee

stopped the distribution, not indeed of *those thousands*, which their coadjutors at Paris had sent past recovery into Europe and Asia, but of that portion of the edition which remained in their own depository. Here it lay a dead weight upon the stock in hand, till Dr. Henderson had returned to Russia, and Dr. Pinkerton arrived in this country. These two gentlemen, it must here be noted, greatly disagree, and the effect of that disagreement on the present occasion was, that the latter Dr. strongly urged the reversal of the sentence of suppression, which the former Dr.'s. judgment had procured, and he succeeded in carrying his proposition, this precautionary measure being first taken, that seven pages of errata, 219 in number, were appended to the volume; of the nature of which some idea may be formed by the two following specimens, "that *the Lord's Day*," Rev. i. 10. is translated "*the Bazaar, or Market day*," and the angel who *refuses worship* at the hands of St. John, Rev. xxii. 8, 9. is made to be *Christ himself*.

I will only add farther, that these errata are not confined to words, but extend, in several instances, to whole sentences, as any one who glances his eye over them may discover, and which are so adjusted to the volume, that a very gentle pull will disengage them from their place, and remove what must (if my information is correct) be deemed a very disparaging appendage in *Turkish* estimation.

I have the honour to be,

Yours, &c.

SCRUTATOR.

To the Editor of the Remembrancer.

SIR,

I should be much obliged if you, or any of your readers conversant with the Laws relating to the Church Rates, would answer the following

†

questions. Is the plurality of votes in a parish vestry, (held for considering matters relative to the Church) to be ascertained according to Statutes 58 Geo. III. 69. and 59 Geo. III. 85? Is the major part of the inhabitants and occupiers assembled, (according to 59 Geo. III. 134.) and entitled to vote, to be determined by their individual *number*, or by their *assessment* to the Church Rate? Are the consenting two-third parts of such as shall be assembled, and assessed, to be two-thirds in *value*? If any one, entitled to vote in his, or *her*, own right, be prevented from attending the vestry by illness, inconvenience, or any other reasonable cause, may such person vote by proxy? If the *dissent* of one-third in value of the proprietors of tenements in the parish, be not signified in writing, either at the vestry or within two months after, is it to be understood that two-thirds in value, of the whole parish, *consent*, although they be not present at the vestry meeting? Will not the majority of the parishioners (however ascertained) bind the whole parish, with respect to allowing a sum of money annually, out of the Church Rate, to a choir of singers?

A clear explanation of these subjects would, I think, be desirable to many friends of the Established Church. It may happen in some parishes that when even a very trifling matter is contemplated by some of the more respectable inhabitants, a general muster may be secretly, and unexpectedly, made by persons, many of whom may not pay to the Church Rate the one-fiftieth part of what others do. And thus, in point of *number*, assembled, there may be a majority *against* the proposal; whereas, in point of *value*, there may be ten-times more *for* it. I have particularly mentioned "assessment of the Church Rate:" for, although the Act 59, Geo. III. cap. 134, speaks of "value to be ascertained by an average of the poor's rate,"

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yet there may be instances in which persons assessed to the poor, are not assessed in the same proportion to the Church Rate.

I am, Sir, yours, &c.

L. M.

18th April, 1823.

To the Editor of the Remembrancer.

SIR,

PERMIT me to state a circumstance which has recently occurred in my parish. A poor, but respectable woman, had been induced to subscribe to a Penny Bible Association. She was desirous of having a Bible in a large print, for which she was to pay six shillings. She had already paid 5s. 3d., when the clergyman of the parish, having occasion to visit her, offered her a bible gratuitously. The poor woman, who was at the time hard pressed for rent, accepted the offer, and went to the visiting ladies of the association, to request, that as her want of a bible was supplied, they would return the whole, or a part of her 5s. 3d., for the relief of her temporal necessities. The reply was, "Indeed Mrs. H. we can do no such thing: your money is gone before this, to the relief of poor souls in the East or West Indies." Upon this transaction I have only one remark to make; that I am at loss to discover, upon what principle of charity, these exacters of penny contributions can feel themselves justified, in providing Bibles for the East and West Indies, at the expense of their poor distressed neighbours. The conclusion of the story is, that the very day after the refusal above mentioned, the poor woman's goods were seized for rent, no inconsiderable part of which would have been supplied by the 5s. 3d. I am willing to name all the parties concerned, if it should be deemed necessary, and in the mean time, I am, Sir,

Your's, &c.

B.

P. S. I may subjoin, by way of illustration, a statement, to the truth of which I pledge myself; that the same Association have sold to a poor woman, for the sum of 1s. 6d. a 12mo. Testament, inferior to that

which the Society for Promoting Christian Knowledge furnishes to its members for 11½d. I have the book, with the price marked in it by the Association.

SACRED POETRY.

A MEDITATION.

O, THOU great Power! in whom we move,
By whom we live, to whom we die,
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy Christ's blood, the bath of sin.

No hallowed oils, no gums I need,
No new-born drams of purging fire;
One rosy drop from David's seed
Was worlds of seas to quench thine ire.
O, precious ransom! which once paid,
That consummatum est was said.

And said by Him, that said no more,
But seal'd it with his sacred breath:
Thou then, that has dispurg'd our score,
And dying wert the death of death,
Be now, whilst on thy name we call,
Our life, our strength, our joy, our all!

SIR HENRY WOTTON,
Born 1568—Died 1639.

TO BLOSSOMS.

FAIR pledges of a fruitful tree,
Why do ye fall so fast?
Your date is not so past;
But you may stay yet here awhile
To blush, and gently smile,
And go at last.

What, were ye born to be
An hour or half's delight,
And so to bid good night?
'Twas pity Nature brought ye forth
Merely to shew your worth,
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave:
And after they have shewn their pride,
Like you, awhile, they glide
Into the grave.

ROBERT HERRICK,
Born 1591.

SIC VITA.

LIKE to the falling of a star
 Or as the flights of eagles are :
 Or like the fresh spring's gaudy hue,
 Or silver drops of morning dew ;
 Or like a wind, that chafes the flood,
 Or bubbles, which on water stood ;
 Ev'n such is man, whose borrow'd light
 Is straight call'd in, and paid to-night.

The wind blows out, the bubble dies ;
 The spring entomb'd in autumn lies ;
 The dew dries up, the star is shot ;
 The flight is past—and man forgot.

DR. HENRY KING,
Born 1591—Died 1669.

EARLY RISING AND PRAYER.

FROM SILEX SCINTILLANS, OR SACRED POEMS.

WHEN first thy eyes unveil, give thy soul leave
 To do the like ; our bodies but forerun
 'The spirits' duty : true hearts spread and heave
 Unto their God, as flowers do to the sun.
 Give him thy first thoughts then, so shalt thou keep
 Him company all day, and in him sleep.

Yet never sleep the sun up ; prayer should
 Dawn with the day ; there are set awful hours
 'Twixt heaven and us ; the manna was not good
 After sun-rising ; far day sullies flowers :
 Rise to prevent the sun ; sleep doth sins glut,
 And heaven's gate opens, when the world's is shut.

Walk with thy fellow-creatures : note the hush
 And whisperings amongst them. Not a spring
 Or leaf but hath his morning hymn ; each bush
 And oak doth know I AM.—Canst thou not sing ?
 O leave thy cares and follies ! go this way,
 And thou art sure to prosper all the day.

Serve God before the world ; let him not go
 Until thou hast a blessing ; then resign
 The whole unto him, and remember who
 Prevail'd by wrestling ere the sun did shine :
 Pour oil upon the stones, weep for thy sin,
 Then journey on, and have an eye to heav'n.

When the world's up, and every swarm abroad,
 Keep well thy temper, mix not with each clay ;
 Dispatch necessities ; life hath a load
 Which must be carried on, and safely may :
 Yet keep those cares without thee ; let the heart
 Be God's alone, and choose the better part.

HENRY VAUGHAN,
Died 1695.

HYMN TO CONTENTMENT.

LOVELY, lasting peace of mind !
 Sweet delight of human kind !

Heavenly born, and bred on high
 To crown the favourites of the sky
 With more of happiness below,
 Than victors in a triumph know !
 Whither, O whither art thou fled
 To lay thy meek contented head ;
 What happy region dost thou please
 To make the seat of calms and ease !

Ambition searches all its sphere
 Of pomp and state to meet thee there.
 Increasing avarice would find
 Thy presence in its gold enshrin'd.
 The bold adventurer ploughs his way
 Through rocks amidst the foaming sea,
 To gain thy love ; and then perceives
 Thou wert not in the rocks and waves
 The silent heart, which grief assails,
 Treads soft and lonesome o'er the vales,
 Sees daisies open, rivers run,
 And seeks (as I have vainly done)
 Amusing thought ; but learns to know
 That solitude's the nurse of woe.
 No real happiness is found
 In trailing purple o'er the ground :
 Or in a soul exalted high
 To range the circuit of the sky,
 Converse with stars above, and know
 All nature in its forms below ;
 The rest it seeks, in seeking dies,
 And doubts at last, for knowledge, rise.
 Lovely, lasting peace, appear ;
 This world itself, if thou art here,
 Is once again with Eden blest,
 And man contains it in his breast.

'Twas thus, as under shade I stood,
 I sung my wishes to the wood,
 And lost in thought, no more perceiv'd
 The branches whisper as they wav'd :
 It seem'd as all the quiet place
 Confess'd the presence of her grace.
 When thus she spoke—Go rule thy will,
 Bid thy wild passions all be still,
 Know God—and bring thy heart to know
 The joys which from religion flow :
 Then ev'ry grace shall prove its guest,
 And I'll be there to crown the rest.

Oh ! by yonder mossy seat,
 In my hours of sweet retreat,
 Might I thus my soul employ
 With sense of gratitude and joy :
 Rais'd, as ancient prophets were,
 In heavenly vision, praise, and prayer ;
 Pleasing all men, hurting none,
 Pleas'd and bless'd with God alone :
 Then while the gardens take my sight
 With all the colours of delight ;
 While silver waters glide along,
 To please my ear, and court my song :
 I'll lift my voice, and tune my string,
 And Thee, great Source of nature, sing.

The sun that walks his airy way,
 To light the world, and give the day ;
 The moon that shines with borrow'd light,
 The stars, that gild the gloomy night ;

The seas, that roll unnumber'd waves,
 The wood, that spreads its shady leaves,
 The field, whose ears conceal the grain
 The yellow treasure of the plain :
 All of these, and all I see
 Should be sung, and sung by me :
 They speak their Maker as they can,
 But want and ask the tongue of man.
 Go search among your idle dreams,
 Your busy or your vain extremes ;
 And find a life of equal bliss,
 Or own the next begun in this.

THOMAS PARNELL,
 Born 1697—Died 1717.

REVIEW OF NEW PUBLICATIONS.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D.F.R.S. and F.A.S. Lord Bishop of Peterborough, and Margaret Professor of Divinity. Parts V. VI. and VII. Rivingtons. 1823.

IN presenting our readers with a review of the three last published Parts of these Lectures, we shall not pretend to give more than a statement of the line of argument pursued by the Bishop, and the results to which he arrives, together with occasional extracts of such passages as might otherwise suffer under our hands, if we attempted to abridge, or give only the substance of them.

The object of the Bishop is to establish the *authenticity* and *credibility* of the New Testament, and the *authority* (a term comprehending both or either of these qualities, where necessary) of the Old. In pursuance of this, the Bishop departs from the usual course adopted by former writers; and instead of considering in the first instance the mere scanty evidence of the earlier Fathers, and descending to the fuller and more satisfactory testimonies of the later, he

ascends in the scale of evidence from the later to the earliest.

The terms *authenticity* and *credibility* are employed, the former to denote, that a book was written by the author, to whom it is ascribed; the latter, that the contents of the book are justly entitled to our assent.

Having premised thus much, we shall proceed, without farther delay, to lay before our readers a summary of the evidence adduced by the Bishop from the writings of the Fathers in favour of the *authenticity* of the New Testament.

Testimony of Jerome—

Born about the middle of the fourth century, and ordained Presbyter at Antioch in the year 378: the most learned of the Latin Fathers, and peculiarly qualified not only by his profound erudition, but by his extensive researches, his various travels, and his long residence in Palestine to investigate the authenticity of the several books which compose the New Testament.

Of these books he has given the following Catalogue in his Epistle to Paulinus on the study of the Holy Scriptures *.

The four Evangelists—Matthew, Mark, Luke, John.

The Acts of the Apostles—Another work of St. Luke, whose praise is in the Gospel.

The Epistles of St. Paul to seven Churches.—These seven Churches are such

* Tom. iv. Part ii. Col. v. 63. d. Martinianis.

as we find in the titles of the Epistles contained in our present copies.

The Epistles of St. Paul to—Timothy, Titus, Philemon.

The Epistle to the Hebrews—Not generally considered in the Latin Church as an Epistle of St. Paul; but "we," says he*, "receive it, ne ququam *hujus* temporis *consuetudinem*, sed *veterum scriptorum auctoritatem* sequentes."

The seven Catholic Epistles of—James, Peter, John, Jude.

The Revelation of St. John—Which he remarks, "has as many mysteries as words."

Testimony of Gregory of Nazianzen,

In the Greek Church, born about the time of holding the celebrated council of Licæ (A.C. 325.)

The four Gospels ascribed to—Matthew, Mark, Luke, John.

The Acts of the Apostles.

Fourteen Epistles of St. Paul—including therefore the Epistle to the Hebrews.

Seven Catholic Epistles—One of James, two of Peter, three of John, one of Jude.

The Book of Revelation omitted—Yet quoted by himself in his 32nd Oration, with the remark, "As John teaches me in his Apocalypse."

Testimony of Epiphanius, Contemporary of Gregory.

The four Holy Gospels.

Fourteen Epistles of the Holy Apostle Paul.

The Acts of the Apostles.

The Catholic Epistle of James, Peter, John, and Jude.

The Revelation of John.

"To all these books Epiphanius applies the appellation of Divine Scriptures: and his Catalogue includes all the books which constitute the present canon of the New Testament."

Testimony of Athanasius—

(Appointed Bishop of Alexandria in the year 326, and therefore born before the end of the third century.)

The four Gospels—According to Matthew, Mark, Luke, and John.

The Acts of the Apostles.

The seven Epistles of the Apostles called Catholic—One of James, two of Peter, three of John, one of Jude.

Fourteen Epistles of the Apostle Paul—

One to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, the last to Philemon.

The Revelation of John.

"These," (adds Athanasius) "are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of religion is taught." This catalogue not only contains all the books of the New Testament which we receive at present, but describes them so particularly, that no question can arise in regard to any one of them.

Testimony of Eusebius—

(Born at Cæsarea in Palestine, about the year 270, and afterwards Bishop of that city.)

His object, as he announces it, in the title of the 25th chapter of the third Book of his Ecclesiastical History, was to ascertain as far back as his researches would carry him, i. e. to the very age of the Apostles, what books of the New Testament, had been universally received, and what had at any time been called in question.

Under the former he ranks,

The four Gospels.

The Acts of the Apostles.

The Epistles of St. Paul.

The first Epistle of St. Peter.

The first Epistle of St. John.

Under the second,

The Epistle of St. James.

The second Epistle of St. Peter.

The second and third of St. John.

The Epistle of St. Jude.

Here it must be observed that Eusebius is not stating any opinion of his own, "any doubt on his part, whether these books are entitled to a place in the sacred Canon: he is stating only an historical fact; he is stating that these books had been received by many, but not all." Add to this, that the *silence* of a writer in regard to a book, is merely *negative* evidence; it is no real proof, that such a book was *unknown* to them, and still less that such a book did not then *exist*. For first, a longer period, than is generally supposed, was necessary for the general circulation of the sacred writings: and the multiplication of copies, even when these writings were once collected, was much less practicable than it has been since rendered by the art of printing; and the purchase of such copies was attended with no small expence: and what is more, the subject, on which the author was writing, might have afforded him no occasion for

* In his Epistle to Dardanus, tom. ii. col. 608.

quoting from this or that particular book, as may be instanced in the Epistles to Philemon, and the second and third of John, which contain but little that is doctrinal, or of general application.

With regard to the Book of Revelations Eusebius betrays great inconsistency, annexing it with an expression of doubt to the first class, and then with a similar expression of doubt to the second.

Testimony of Origen—

(Born in the year 184, within a hundred years therefore of the time when St. John, and probably other Apostles were still living, educated under Clement of Alexandria: and not only the most profound scholar, but the most acute critic among all the Fathers of the Greek Church.) His writings have not descended entire to the present age; the works which are extant, bear but a small proportion to those which he composed; and even of the books which have been preserved, there are several which exist only in the Latin translation, made by Rufinus at the end of the fourth century. "This," adds the Bishop, "is the more to be lamented, as it has exposed the testimony of Origen to doubts which otherwise would not have been entertained."

There are three sources whence we derive the testimony of Origen:—

1. From his 13th Homily in the Book of Genesis where he observes, That Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, were the authors of the books, of which the New Testament is composed: the same to whom they are *now* ascribed.

2. In his 7th Homily on the Book of Joshua, he mentions, Matthew, Mark, Luke, and John—As the Authors of the four Gospels.

Luke—Of the Acts of the Apostles.

Paul—Of fourteen Epistles.

James—Of one Epistle.

Jude—Of one Epistle.

Peter—Of two Epistles.

And he adds, "John spake, both in his Epistles, and in the Book of Revelation."

With regard to the suspicion that has been entertained that Rufinus, whose Latin translation of Origen's Homilies on Joshua are also extant, might have added to this Catalogue, the Bishop remarks, "The suspicion appears to be ill-founded; for if Rufinus had made alterations in Origen's catalogue, he would have made them in conformity with the canon of his own Church, otherwise no motive is assignable for a corruption of his author's text. But if Rufinus had altered the catalogue of Origen so as to make it suit the Canon of the Latin Church, it would not have ascribed fourteen, as it really

does, but only thirteen Epistles to St. Paul"—for the Latin Church did not in the fourth century, (when Rufinus lived) admit the Epistle to the Hebrews.

3. From certain passages, extracted by Eusebius, and put together in the 25th chapter of the sixth Book of his Ecclesiastical History, in which Origen ascribes—The four Gospels to Matthew, Mark, Luke, and John; speaks generally of the Epistles ascribed to St. Paul, without making any exception. And of the two Epistles of St. Peter, and the three of St. John, but with this remark, that some persons doubted whether the second Epistle of St. Peter, and the second and third of St. John, were authentic.

He ascribes the Book of Revelation to St. John the Apostle*.

"Let us now recapitulate the testimony of Origen to the books of the New Testament, as contained in the passages already quoted. If we may rely on the Catalogue, which is given in his seventh Homily on Joshua, all the books of the New Testament, which we receive at present were received by Origen. And there is less reason to suspect the fidelity of that catalogue, as it is not contradicted by any thing which occurs in the extracts made by Eusebius. If in those extracts Origen denies that the Greek words in the Epistle to the Hebrews proceeded from the pen of St. Paul, he admits that its *doctrines* are those of the Apostle; and we need only consult the indexes to Origen's works, to see that he has quoted the Epistle to the Hebrews, as Scripture authority, from the beginning to the end.—He further admits in those extracts, that the second Epistle of St. Peter, and the second and third of St. John, were not universally received, as did also Eusebius in the work which contains those extracts. But Origen does not say, that he rejected them himself. On the contrary, he has several quotations from the second Epistle of St. Peter. And if no quotations from the second and third Epistles of St. John, are to be found in what now remains of the works of Origen, no conclusion can be drawn unfavourable to the Epistles, which are not only extremely short, but are unlikely in themselves to afford much matter for quotation. Lastly, it must be observed of these extracts, that no mention is made in them, either of the Acts of the Apostles, or of the Epistle of St. James, or of the Epistle of St. Jude. But from this silence no inference whatever can be drawn. The first of those extracts relates only to

* In the extract from his Homily, on the Epistle to the Hebrews, &c. p. 32. to "Style of St. Paul," p. 33.

the four Gospels; the third only to the Epistles to the Hebrews; and the books, which are named in the second extract, are named rather incidentally, than with a view of completing the catalogue of the books of the Testament. The omission therefore of any single book is no argument against it. Of the Acts of the Apostles the authenticity was never doubted; and Origen has numerous quotations from it. He has many quotations also from the Epistles of St. James. And he has quoted the Epistle of St. Jude.—I have been thus minute in regard to the testimony of Origen, because it is not only of great importance, but has been much disputed. And I think we may conclude from all that has been said, that the Scriptures of the New Testament which we receive at present, were received also by Origen, at the beginning of the third century.* P. 33.

Testimony of Tertullian—

(The most ancient of the Latin Fathers. Born about the middle of the second century, little more therefore than fifty years after the death of St. John.) He has nowhere given a professed catalogue of the books of the New Testament, so that his testimony must be collected partly from detached passages, and partly from his various quotations.

He names and quotes frequently—the four Gospels, the Acts of the Apostles, as the works of Matthew, Mark, Luke, and John.

The Epistles of St. Paul. With the exception of that to the Hebrews, which he ascribes to Barnabas*.

Whether he has quoted the Epistle of St. James is a subject of dispute: on the others he is silent, but “mere silence in regard to any book is no argument,” as has been shown, “against it.”

Testimony of Clement—

(The Præceptor of Origen.) His works contain numerous quotations from the four Gospels, the Acts of the Apostles, the Epistles of St. Paul† among which we are to reckon that to the Hebrews, expressly ascribed by him to St. Paul.

* *De Pudicitia*, cap. xx. p. 582. ed. Rigaltii.

† The Epistle to Philemon must be excepted; but “as this Epistle, remarks the Bishop, was quoted by Origen, the circumstance of its not being quoted by Clement can reasonably be ascribed to no other cause, than that none of the subjects of which he was treating, required a quotation from it.”

The Catholic Epistles of James ‡, Jude. The first of Peter. The first of John. The Book of Revelations.

“As Clement of Alexandria has borne such ample testimony to the authenticity of the New Testament, we must not forget its peculiar importance. Though the precise year of his birth is unknown, we may conclude from various circumstances that he was not born later, than the middle of the second century. He was born therefore at a time, when persons must have been still living, who remembered at least some of the Apostles, especially the Apostle St. John. He was sufficiently near therefore to the Apostolic age, to be enabled to ascertain the question, whether the books, ascribed to the Apostles and Evangelists, were justly ascribed to them, or not. According to an account recorded by Epiphanius §, he was born at Athens; and according to other ancient writers, he travelled through Italy, Greece, Palestine, and other parts of Asia, before he became Presbyter of the Church at Alexandria ||. He visited therefore the countries, that contained the Christian communities, to which St. Paul, not an hundred years before the birth of Clement, had addressed his various Epistles. The countries, which he visited, must likewise have included the places, where the four Gospels were written. He had therefore ample means of ascertaining the truth in regard to the authenticity of the books, which compose the New Testament, and it was not the character of Clement of Alexandria to take things upon trust, or to believe without good evidence. Independently of what is related by Eusebius and Jerom, his works sufficiently shew, that he was educated in the philosophy of the Greeks, and that he would not have taken the New Testament for his guide, but on the clear-

‡ “It has been said, indeed, that Clement has nowhere quoted the Epistle of St. James. But this is a mistake. He has quoted it, as well as Origen, as appears from the extracts produced by Griesbach in the second volume of his *Symbolæ Criticæ*. That volume contains all the quotations from the Greek Testament, which are contained in the remaining Greek works of Clement and Origen; and they are of peculiar importance in reference as well as to the integrity, as to the authenticity of the New Testament.

§ *Hæres.* xxxii. §. tom. i. p. 213. ed. Paris, 1622.

|| See the authorities quoted in *Fabricii Bib. Gr.* vol. vii. p. 120. ed. Harles.

est conviction of its authenticity and truth." P. 38.

Testimony of Irenæus—

(Bishop of Lyons, about the middle of the second century; and probably, from various circumstances, born before the end of the first: a disciple of Polycarp, *who was a disciple of St. John*. We no where find in his work a professed catalogue of the Books of the New Testament, so that his testimony must be collected from his various quotations, and a few detached remarks.

He ascribes, the four Gospels to Matthew, Mark, Luke, and John.

His quotations from these are so numerous, that they occupy more than twelve folio columns in the Index of Scripture passages annexed to the Benedictine edition.

The Acts of the Apostles—to Luke, the companion of St. Paul, and his "Quotations from these are very numerous."

The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus—to St. Paul; his "Quotations from these also are very numerous."

The book of Revelation is ascribed to St. John the Apostle, and quoted by him: as are also the Epistle of St. James, both Epistles of St. Peter, and the first and second of St. John.

Irenæus is silent on the question, whether the Epistle to the Hebrews, was written by St. Paul.

"But we must not attach to his silence more importance, than it deserves. Irenæus, though born a Greek, was transplanted to the *Latin Church*, which then *rejected* the Epistle to the Hebrews. If therefore, he had quoted it as authority in *controversial* writings, he would have afforded his adversaries this ready answer, that he produced as authority what was not allowed by his own Church. And since he has no where asserted, that St. Paul was *not* the author of that Epistle, his mere silence argues rather the *custom* of the *Latin Church*, (as it is termed by Jerom) than the opinion of Irenæus himself." P. 41.

No quotation occurs from the third Epistle of St. John, or from that of Jude, or from that to Philemon, most probably from a reason already assigned in a similar case, "that the particular controversies, in which he was engaged, did not *require* quotations from them."

"We may observe on the quotations of
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Irenæus, that they bear ample testimony, as well to the integrity, as to the authenticity of the New Testament. For those quotations are so numerous, and many of them so long, as to afford undoubted evidence, that the books of the New Testament, which were known to the disciple of Polycarp, are the *same* books, which have descended to the present age." P. 43.

We shall now proceed to sum up the result of the preceding investigation in the Bishop's own words,

"It appears" then "that all the books of the New Testament, which we receive at present, were received in the fourth century, as the works of the authors to whom they are ascribed. They were received as such by Jerom the most learned of the Latin Fathers; and if the testimony of Jerom required support from a contemporary in the Latin Church, we might add the Catalogue which Augustine has given in his treatise of Christian Doctrine*, and in which he distinctly enumerates every book, which is now contained in the New Testament. Among the Greek Fathers of the fourth century, we have seen, that Athanasius and Epiphanius have likewise given complete Catalogues of the books of the New Testament: and if the Catalogue, which is given by Gregory of Nazianzum, contains not the book of Revelation, the omission may be rather considered as an act of deference to the Greek Church, which then rejected the book of Revelation, than as expressive of the opinion entertained by Gregory himself.

"When we ascend from the fourth to the third century, we find Origen the most learned of the Greek Fathers, who, as appears from the preceding Lecture, received all the books of the New Testament, which constitute our present canon. When we further ascend from the third to the second century, we find Irenæus in the West, and Clement of Alexandria in the East, bearing ample testimony to the books of the New Testament. The Epistle to Philemon, the second Epistle of St. Peter, with the second and third of St. John, are the only books of the New Testament, from which we do not find quotations in the works of Clement, though the works which now remain bear only a small proportion to those, which he composed. But the Epistle to Philemon, and the second and third of St. John are so short, and so little adapted to doctrinal discussion, that Clement could hardly have had occasion to quote them. Nor can we conclude that the second Epistle of St. Peter did not then exist, because the remaining works of Clement contain no quotation from it. We have the positive testimony therefore of Clement of Alexandria to the whole

* Tom. III. P. i. p. 23, ed. Benedict.
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of the New Testament, with the exception of four short Epistles, which all together contain little more than a hundred of our modern verses : and even of these, we have no reason to suppose that Clement rejected them. The positive testimony of Irenæus is no less important. And though he cannot be produced, with Clement of Alexandria, as evidence for the Epistle to the Hebrews, he cannot, for the reasons already assigned, be produced as evidence against it. We may rest therefore satisfied with the testimony of Clement on the Epistle to the Hebrews, though it was long rejected by the Latin Church. And on the book, which was long rejected by the Greek Church, the Revelation of St. John, we have the testimony, both of Clement and of Irenæus.

"The evidence for the authenticity of the New Testament has thus been carried upwards, as high as the age, which succeeded the age of the Apostles. And if no evidence has yet been produced from the writings of those, who were contemporary with the Apostles, we have had the evidence of those, who knew their disciples, the evidence therefore of those, who could hardly be mistaken in regard to the question, whether the books of the New Testament were written by the authors, assigned to them, or not. And if such evidence had been produced in favour of a classic author, there is no scholar, who would not be fully satisfied with the proof." P. 44.

Another view of the subject is then taken by the Bishop, from which we obtain a result, (if possible) still *more* decisive. This is obtained by reasoning from the statement of Eusebius with respect to the books, which were *universally* received. For if these are not authentic, they must have been composed during the life-time of their reputed authors ; or within so short an interval afterwards, that detection was unavoidable.

"No forgery for instance in the name of St. Paul could (to use the Bishop's words,) have been successfully attempted during the life of the Apostle: for his long and continued intercourse with the several communities, to whom those Epistles are addressed, would unquestionably have led to a detection of the fraud. If therefore these Epistles were forgeries, they must have been fabricated after the death of St. Paul. Having ascertained the point of time, after which they must have been forged, let us next consider the point of time before which the forgery must have taken place, if there was forgery at all. Whether written by an Apostle, or not, their existence in the middle of the second century, is a fact, which it is impossible to deny. For all these Epistles are repeatedly quoted by Irenæus in one

part of the Roman Empire, and by Clement of Alexandria in another. And no doubt can be entertained in regard to *their* quotations, whatever be the doubts attending those of the Apostolic Fathers. The portion of time therefore, in which a forgery was possible was confined to so small a compass, as to render it impracticable." P. 48.

This argument is applied generally to all the books contained in the *first* of the two classes, into which Eusebius divides the sacred writings ; and from the result "the external evidence for the authenticity of these books is declared to be complete."

A different mode of proof is necessarily adopted to establish the authenticity of the second class : and as it is of great importance that this should be clearly and fully stated, we shall extract the whole as it stands in the original.

"Let us proceed then to the books, which belong to the second class, and see what additional proof, from external evidence, may be obtained in their behalf. These books are the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third of St. John, the Epistle of St. Jude, and the book of Revelation. The authenticity of these books cannot be confirmed in the same manner with the authenticity of the books, which were *universally* received ; because the arguments, which have been applied to the latter, are not applicable to the former. But other arguments may be applied, which if they produce not the same effect, are still sufficient to command our assent.

"The first of them, the Epistle to the Hebrews, though rejected during the four first centuries by the Latin Church, was in that very period received by the Greek Church : and it was acknowledged as an Epistle of St. Paul by Clement of Alexandria, whose testimony has been already quoted. The testimony of Clement is confirmed by that of Pantænus, who was the preceptor of Clement, and who likewise declares that the Epistle was written by St. Paul*. It receives additional confirmation from the Canon of the Syrian Church, as exhibited in the old Syriac version. Though some of the books which constitute the second class, were not admitted into the Syrian canon, it received the Epistle to the Hebrews ; this Epistle is placed in the old Syriac version with the rest of St. Paul's Epistles ; and it is so placed, not merely in our modern editions, but in *manuscripts* of that version. Now when the question relates

* "Clement himself appeals to Pantænus, under the title *μακάριος πρεσβύτερος*. Eusebii Hist. Eccles. Lib. VI. c. 14."

to the authenticity of an Epistle, originally composed in an oriental dialect, and addressed to Jews residing in the East, as the language of the Epistle implies, the decision of the Syrian Church is of the highest possible moment. The Syrian Church decided in its favour, and by that decision our own Church may, in the present instance, very safely abide. And we may abide by it with so much the greater safety, as the reason alleged for its rejection was removed both by Jerom and by Clement of Alexandria. The cause of its rejection, as assigned by Jerom in his Catalogue of Ecclesiastical writers*, was the difference of its Greek style from that of other Epistles, ascribed to St. Paul. But if St. Paul wrote it in Hebrew, and the Greek is a translation, the objection to its authenticity is at once removed.

"The next book of the New Testament on which doubts have been entertained, is the Epistle of St. James. And here again the authority of the Syrian Church, which has decided in its favour, is of the greatest possible moment. Whether the Epistle be ascribed to James the son of Zebedee, or to James the son of Alphaeus, both of whom were Apostles, we must conclude, that it was written, if not in Palestine itself, at least in some neighbouring country. The question therefore, whether this Epistle might be justly ascribed to James an Apostle, could not be more easily decided, than by the Church of Syria, which bordered on Palestine. But the Epistle of St. James has always made a part of the Syrian canon; and the Syrian canon has so much the greater weight in the present instance, as it received only three out of the seven Catholic Epistles, and the Epistle of St. James was one of them. Nor must we forget, that in the place, where Eusebius acknowledges, that this Epistle was not universally received, he declares that it was received by the great majority. We must remember also, that before an Epistle written in Palestine could be generally known in the Greek Church, a longer period was necessary, than was wanted for the general diffusion of Epistles, which had been written to communities, that made a part of that Church. The lateness therefore of its general reception, in comparison with the Epistles to the Corinthians, and other Grecian communities, is so far from being an argument against this Epistle, that it is precisely what under all circumstances there was reason to expect. And if the author assumes no higher title, than that of servant of Jesus Christ, this title is no argument, that the author was not an Apostle. For St. Paul himself takes the title of servant of Jesus Christ, both in his Epistle to the Romans and in his Epistle to the Philippians.

"For the second Epistle of St. Peter we

cannot produce the same high authority, as was produced for the Epistle of St. James. The second Epistle of St. Peter, with the second and third of St. John, and the Epistle of St. Jude, are the four Catholic Epistles, which are not contained in the old Syriac version. But the omission of them may probably be ascribed to the early age, in which the Syrian Canon was formed. And, if that Canon was formed before those Epistles were known to the Syrian Church, the omission of them cannot be construed into a rejection of them. Now the lateness of the time, when this Epistle was written, is apparent from the Epistle itself. We may infer not only from particular passages, but from its general tenor, that the author then foresaw his death approaching. If therefore this short Epistle became universally known at a later period, than the first Epistle ascribed to St. Peter, we must not thence conclude that the first only is authentic. If the second is not contained in the old Syriac version, it is contained in the *Phloexian* version, and is quoted as an Epistle of St. Peter by Ephrem the most ancient of the Syrian Fathers.* And its resemblance to the first Epistle, both in matter and in manner, is really such, that if the first Epistle was written by St. Peter, which no one ever doubted, we must conclude the same also of the second Epistle.

"On the second and third Epistles of St. John, it is unnecessary to make many remarks. Both of these very short Epistles were addressed to individuals, one of whom is unknown even by name, and of the other, it is unknown who he was. The general diffusion of these Epistles therefore in the early ages of Christianity would have been contrary to all expectation. And even when they were known, they could afford but little matter for quotation. The silence therefore of the early writers, which Eusebius consulted, though it induced him, to place them among books, which were not universally received, hardly bears on the question of their authenticity. And since they resemble both in matter and in manner the first Epistle of St. John, which was universally acknowledged, there can be no reason for rejecting either the second or the third.

"The Epistle of St. Jude, the last of the Epistles in the second class of Eusebius, was also an Epistle, which from its shortness was likely to attract less general attention, and hence to become universally known, at a later period, than many other books. But when it was known, it was received as the work of the author, to whom it is ascribed.

* In his Greek works, vol. II. p. 387, (printed at Rome in 1743) he quotes 2 Pet. iii. 10, and ascribes it to St. Peter, whom he calls ὁ μακάριος Πέτρος, ὁ ἀποστόλος τῶν Ἀποστόλων.

* "Under the Article *Pandus*. Tom. II. col. 826. ed. Vallarsi."

And it is quoted as such, both by Clement of Alexandria, and by Origen*.

"Lastly, of the book of Revelation the authenticity may be confirmed by arguments, which cannot easily be rejected. For it is not only quoted, and quoted frequently, both by Clement of Alexandria and by Origen: it is quoted also in numerous instances by Irenæus: and by Irenæus, whose testimony is decisive on this subject, it is expressly ascribed to John the Apostle. The testimony of Irenæus, if it wanted confirmation, would receive an accession of strength from the testimony of Justin Martyr, who was born in Palestine about the end of the first century. In the second part of his Dialogue with Trypho the Jew, Justin Martyr referring to the book of Revelation, says expressly, that it was written by 'John, one of the Apostles of Christ†'. And this testimony of Justin Martyr to the book of Revelation is so much the more remarkable, as it is the only book in the whole New Testament, of which Justin Martyr has ever named the author. For though his silence about the authors of the other books cannot affect the positive evidence of the writers already quoted, the circumstance, that he has not been silent, in regard to the question, whether the Book of Revelation was written by St. John the Apostle, acquires additional importance from his silence on other occasions.

"The external evidence for the authenticity of the New Testament is now complete: and the proof has been conducted, without the aid, either of the Apostolic Fathers, or of any other writers whose testimony can in any way be questioned. But though we have sufficient proof, independently of the Apostolic Fathers, there is no reason for our rejecting them altogether as useless. When the passages in their writings, which are supposed only from their resemblance to have been borrowed from corresponding passages in the Gospels, or other books, are brought forward, as is usual, in the first instance, we are then indeed lost in uncertainty, whether such passages were borrowed from the New Testament, or not. But when we have already proved, that such books of the New Testament, as they are supposed to have quoted, were then in existence, and therefore might have been quoted by them, it becomes much more credible, that those books really were quoted by them. It is true, that, if the validity of a witness must be previously established by means, which prove of themselves what the witness is intended to prove, the importance of his evidence is thereby diminished. But in the present case we are not so much concerned with the obtaining of more evidence, which is quite unnecessary, as with shewing, that the testimony of the Apostolic Fathers,

as far as it goes, is consistent with the evidence already produced. But there are some books of the New Testament, which the Apostolic Fathers, if their writings are genuine, have mentioned by name Clement of Rome, in his first Epistle to the Corinthians quotes a passage from St. Paul's first Epistle to the Corinthians, and calls it an 'Epistle of the blessed Paul the Apostle*.' Ignatius, in his Epistle to the Ephesians refers them to the Epistle, which they had received from St. Paul, whom he calls 'Paul the holy, the martyr†. And in like manner, Polycarp, in his Epistle to the Philippians‡, reminds them of the Epistle, which they have received from St. Paul, whom he calls 'the blessed and renowned Paul.' These are references, such as we might expect from the Apostolic Fathers in their respective Epistles: and we may be satisfied, if they have afforded as much evidence, as under all circumstances might reasonably be expected.

"Another very ancient writer, who was certainly born in the first century, is Papias, who though his testimony is confined to the Gospels of St. Matthew and St. Mark, the former of which he says was written in Hebrew, must not be omitted. This testimony is recorded in a fragment of the works of Papias, which Eusebius has preserved in his Ecclesiastical History§.

"There is one more writer, whom it has been usual to quote as evidence, for our four Greek Gospels, namely Justin Martyr. I have already quoted him as evidence for the book of Revelation, because his testimony on that book is clear and decisive. But I cannot consistently quote him as evidence for our four Greek Gospels, because the quotations, which he is supposed to have made from them, are involved in difficulties, which I have fully stated elsewhere, and which it is unnecessary to repeat. Nor is the loss of one witness to the authenticity of the Gospels a matter of any importance, when their authenticity has been already established beyond the possibility of doubt. Indeed the loss is more than compensated by the advantage, which is obtained in regard to the integrity of the Gospels; which integrity would materially suffer, if it were true, that Justin Martyr, instead of quoting from a Hebrew Gospel, like others, who were born in Palestine at the same period with himself, had derived his quotations from our Greek Gospels.

"To the testimonies of Christian writers it has been usual also to add the testimonies of Jewish and heathen writers. But their testimony, as well as the testimony of ancient heretics, shall be reserved for the proof of credibility." P. 57.

(To be continued.)

* See the second volume of Griesbach's *Synbolæ Criticæ*.

† p. 315, ed. Thirlby.

* *Patres Apostolici*. ed. Cotelieri, tom. i. p. 173.

† *Ibid.* tom. ii. p. 15.

‡ *Ibid.* ib. 185.

§ *Lib.* iii. cap. 39.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour: delivered on the Fridays during Lent, 1823. By C. J. Blomfield, D.D. Rector of St. Botolph's Bishopsgate, and Archdeacon of Colchester. 12mo. 94 pp. 2s. Mawman. 1823.

A SHORT Preface prefixed to these Lectures states the reasons which has induced the Archdeacon to publish them; the extracts which we shall make, will fully evince their value.

"The following Lectures were delivered, on the Fridays during the season of Lent, 1823, in the church of St. Botolph, Bishopsgate; and they are now published, chiefly with a view to their dispersion amongst the inhabitants of that Parish, as residing in a neighbourhood where Unitarian opinions have been disseminated with more than common activity. As I do not presume to call in question the sincerity of those persons, whose religious belief is different from my own; so I hope they will judge of me with the like candour; and be ready to acknowledge, that I am acting in conformity with my duty, as a minister of the Gospel, in resisting, within the limits of my parochial charge, the propagation of doctrines, which I consider to be at variance with 'the truth as it is in Jesus.'

"In compliance with the custom of those writers, who deny our Saviour's divinity, I have spoken of them under the name of *Unitarians*; which, however, is an improper appellation, when used to distinguish them from other Christians, who, while they believe the divinity of our Lord, assert the Divine Unity, as strenuously as the Unitarians themselves. The term *Humanitarian* is more proper; but it is hardly come into general use."—*Pref.*

We are glad that the Archdeacon has expressed his opinion on this point. There is more in the sound of a name than is generally supposed; and in this instance the courtesy of the Christian world has been made too much at their own expence; for the exclusive appropriation of the term Unitarian to the disbelievers in the divinity of our Lord, conveys a tacit reproach on ourselves as if we did not equally with them believe in the one

true and living God, though taking our faith from the plain and literal meaning of the Scriptures, we differ so essentially from them on the *manner* of the divine existence. The term Humanitarian points to their distinguishing tenet—the simple humanity of our Lord—and as such is the most appropriate appellation of the sect.

The first lecture is on John xx. 31., and is opened with the following useful remark on the study of the Holy Scriptures.

"There is scarcely any part of the Sacred Volume, especially of the New Testament, how often soever he may have read it, which will not, upon a careful re-perusal, furnish a Christian with new matter of instruction and reflection. If those persons, who have leisure and ability for the pursuit, would frequently read the Gospel History, each time with a view to some particular point of inquiry, they would find their labour amply repaid, by a clearer insight into the force and consistency of all its parts. For instance, I would at one time study the narratives of the Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another, with an eye to the fulfilment, or abrogation, of the Mosaic law: and lastly, with a particular attention to that important and capital feature of the Gospel dispensation, the office and nature of our blessed Saviour. In pursuing our inquiries on this head, we shall find our attention particularly drawn towards the Gospel of St. John; which tells us a great many things, about which the other Evangelists are silent, and takes but little notice of others, upon which they enlarge." P. 1.

The reason of this is to be found in the following remark;—

"The real difference between them is, that *they* (the other Evangelists) wrote a history of our Saviour's *life*; but St. John, of his *person* and *office*.

"Whoever then," proceeds the Archdeacon, "desires to form a just notion of the real office and dignity of the Saviour of the world, let him study the representations which Jesus has given of himself, in the discourses recorded by St. John

The Apostles speak of him in their Epistles, it is true, in noble and characteristic expressions: but *here* the Saviour speaks of himself, and in language which no ingenuity can pervert.

"St. Matthew and St. Luke begin by relating the circumstances attending the birth of Jesus; and trace his genealogy from David, whose descendant the promised Messiah was to be. But John introduces him at once in his divine character, as having existed before the world began, himself the Creator of the world. And having thus, in the very opening of his Gospel, announced the transcendent dignity of his subject, he takes occasion to inculcate the same truth throughout the whole of his subsequent history. With this notion of the scope and purpose of the Evangelist, his Gospel is clear, consistent, and intelligible." P. 5.

After these preparatory remarks, the Archdeacon enters on an explanation of the opening verses of the first chapter, from which we cannot better consult the gratification and instruction of our readers than by making a copious extract.

" 'In the beginning,' says the Evangelist, 'was the Word.' Whatever may have been the origin of this expression of the *Word*, it is quite evident that it means Jesus Christ; for in the following verses he is described in terms which leave no room for doubt. 'In the beginning,' i. e. in the beginning of time; from all eternity. Here then is asserted the eternal pre-existence of Jesus Christ. On what authority does St. John assert it? On the express testimony of our Lord himself; who in his prayer to the Father, (chap. xvii. 5.) said, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world began.' These words abundantly refute the interpretation which the Unitarians would put upon the first words of the Gospel, who say that 'in the beginning' means simply, 'from the commencement of Christ's ministry;' so that John is made to say this; 'Christ was, or existed, in the commencement of his ministry:' a strangely unmeaning sentence! But no unprejudiced person can doubt, that the Evangelist follows the historian of the creation; that as Moses declares 'In the beginning God created the heaven and the earth;' so John uses the phrase, in the same, or in a still higher sense. Agreeably to this, St. Paul tells us that God 'hath chosen us in Christ before the foundation of the world.' (Eph. i. 4.) In the next place, as

a question might probably be asked, Where was the Christ, in this state of pre-existence? the Evangelist adds, 'And the Word was with God;' agreeably to the declaration of our Lord above mentioned, 'glorify thou me with the glory which I had with thee before the world began.' And again, 'I came down from heaven to do the will of Him that sent me,' viz. God.

"But according to St. John, not only was the Word *with* God, but the Word *was* God. So direct and irrefragable is this testimony to the divine nature of Jesus Christ, that the Unitarians are driven to the most unreasonable methods of interpretation; and some of them to a still bolder measure than misinterpretation, that of rejecting the whole Gospel, as not having been written by St. John.

"We need not dwell at length upon this point; for the words which next follow are so precise, that they seem to have been employed by St. John for the express purpose of excluding all equivocation. 'All things were made by him; and without him was not any thing made that was made.' This passage the Unitarians translate, 'all things were done by him, and without him was not any thing done that was done.' But *we*, I think, may be very well content to understand it as an Apostle has done; who, in his Epistle to the Hebrews, declares expressly, that 'God made the worlds by his Son,' (Heb. i. 2.) The same writer, in chap. xi. verse 3, says, 'through faith we understand that the worlds were framed by the Word of God.' From these two passages it is clear, that the *Word* of God is the *Son* of God; that by him all things were created; and that the Unitarian interpretation is unfounded.

"But since an opinion might be entertained by some, that Christ was only the instrument of creation, in the hands of his Almighty Father, himself having been created, the Apostle shuts out that supposition by saying, that 'without him was

"* Compare Col. i. 16. 'By *Him* were all things created, that are in heaven, and that are in earth, visible and invisible. He is before all things, and by *Him* all things consist.' The Unitarians would explain this to mean, 'that all things were done by Christ which relate to the Christian dispensation!' 'Let not such interpreters,' says Dr. Balguy, 'complain of the hardship of subscribing to *human articles*. To all appearance they will never be at a loss, to accommodate any article to any doctrine.' Disc. II. p. 8.

not any thing made that was made.' If so, Christ himself was uncreate; and therefore self-existent. This assertion destroys what is called the Arian scheme, according to which the Divine Word was the first and highest of created beings. St. John declares, that the Word was no creature; no, not even of the highest conceivable rank and order; nor created at the remotest point of time. But how are we to reconcile this with St. Paul's expression in his Epistle to the Colossians, (i. 15.) where he says of the Son: "Who is the image of the invisible God, the first-born of every creature?" We answer thus: The original word either implies that inconceivable generation, by which the Son came from the Father, from all eternity, as in Heb. i. 6, 'When he bringeth the first-begotten [or first-born] into the world;' or it *may* mean, for it will bear the sense, *the first producer* of the whole creation; and this interpretation seems to be rendered probable by the words which immediately follow, 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him; and he is before all things, and by him all things consist.'

"St. John then proceeds to state, that the Divine Word created all things, as possessing in himself the power of giving life: 'In him was life.' Our Saviour says of himself, in the fifth chapter; 'The Son quickeneth,' or giveth life, 'to whom he will.'—'As the Father hath life in himself, so hath he given to the Son to have life in himself;' and he is there contrasting life with actual corporal death. The Evangelist then, who remembered our Lord's expressions, must have intended here the power of communicating life, properly so called; and not merely, as the Unitarians pretend, 'the words of eternal life.'

"'And the life,' says St. John, 'was the light of men.' This divine Being, who was the source and giver of life to the things of creation, was also the fountain of spiritual light to mankind: being sent by the Father to enlighten their understandings with the knowledge of true religion. Here again the Apostle adopts the language of his divine Master, who said of himself, (c. viii. 12.) 'I am the light of the world;' and in a lower sense he declared to his Apostles, 'Ye are the light of the world.' He himself was pre-eminently 'the light of men;' for he was that 'Son of Righteousness that arose with healing in his wings,' (Mal. iv. 2.) the 'great Light' which was seen by 'the people, that

walked in darkness and in the land of the shadow of death,' (Is. ix. 1.) Perhaps also the term 'light' implies *blessing*: a metaphor frequent in Jewish writers. The Almighty Author of good is called by St. James, 'the Father of lights,' (i. 17.) Jesus Christ is indeed the light of men; not merely as the great instructor of mankind in the precepts of his Gospel, but as holding out the glories of his kingdom to all true believers, and illuminating with his spirit the pious heart, and diffusing through the soul the light and warmth of his grace. He is a light to us in his word, his sacraments, his ordinances; a light, which none of the changes of life's uncertain day can extinguish or overcast; and which to the sincere Christian shines brighter and brighter, as the shades of evening gather round his declining years.

"The use of light is, to disperse the darkness: but the light which shone upon the darkness of men's sinful state, in too many instances shone in vain. Those who were blinded by sinful indulgence or pride, would not take advantage of it: they did not even perceive that it was the light. Both Jews and Gentiles, with comparatively few exceptions, were in this condition: for how very small, when compared with the great mass of mankind, were those who had professed a belief in Jesus Christ at the time when St. John wrote! Christ crucified was 'to the Jews a stumbling-block, and to the Greeks foolishness,' (1 Cor. i. 23.); and so the 'light shineth in darkness, and the darkness comprehended it not.' I fear that even at the present day this description is too extensively verified. Of those, upon whom the light of the Gospel has shone, some reject it, and shut their eyes against it altogether; some profess to receive it, yet seem not to comprehend it, either as to the degree in which it was intended to illuminate them, or as to the proportion which must always exist between the clearness of our knowledge, and the strictness of our duty. Let us be careful not to be such as we should have been, had we been born in the darkness of heathen ignorance and idolatry; 'let us walk as children of light,' (Eph. v. 8.) ever bearing in mind, that the light which shines upon us, deepens all the shades of our moral character; that the more we know, the more sinful are our defects of practice. Let us also beware of perverting the light, which God has vouchsafed to us in the revelation of his word, to sanction our own erroneous notions or principles; and take good heed, 'that the light which is in us, be not darkness.' (Luke xi. 35.)

"Nothing can be more complete, and

at the same time more concise, than the attestation borne by the Evangelist in this preface, to the divine nature of the Messiah. He was in the beginning; existent from all eternity. He was with God, and so distinguished from him in person, and yet 'he was God.' And he did not *begin* to be with God, as some have supposed, at a certain definite period of time, before which he was not; but he was 'in the beginning with God,' as he declares of himself in the Revelations, 'I am Alpha and Omega, the beginning and the end; the first and the last.' Nor was he a created, and consequently a finite being; but 'all things were made by him; and without him was not any thing made that was made.' He contained within himself the principle of universal life and existence; 'in him was life';—men and angels, as well as the humbler tribes of animated beings, received the breath of life from him; and 'He was the light of men,' restoring them to the knowledge and favour of God.

"After this brief, but sublime description of the Word, the Evangelist proceeds to tell his readers, that it was not John the Baptist, (as some perhaps might think,) of whom he was speaking; who was held in such high estimation by the Jews, that many supposed him to be one of the old prophets returned to life, and some even thought him to be the Messiah himself. And therefore St. John, having mentioned the Baptist, as 'a man sent from God,' adds, that he was so sent, not to be himself the Messiah, the word, the light; but to bear witness of the light, and to prepare men's minds for its reception. 'That was the true light, which lighteth every man that cometh into the world.' During the residence of the incarnate Word upon earth, few indeed knew him to be the true light, or at least were aware of his real nature and office. And although he came, in the first instance, to that peculiar people, who had been set apart for the purpose of keeping alive the promise of his advent, and to whom that promise more immediately pertained, yet he encountered an ungracious reception. They refused to acknowledge him as the promised Messiah; 'He came to his own, and his own received him not.' Some few, however, there were, who did receive him in that capacity, convinced, as well by the doctrines which he preached, as by the wonderful works which he performed. These he made the first partakers in that great regeneration, which he came to effect, of making all mankind children of God, instead of children of wrath: *i. e.* of imparting to them a capacity of obtaining

the favour and forgiveness of their heavenly Father; a change from their former spiritual condition so complete and effectual, that *He* might justly be said to have 'begotten them unto a lively hope,' (1 Pet. i. 3) of the inheritance, and they, to have undergone a regeneration, or new birth. This is the meaning of St. John in the 12th and 13th verses. 'But as many as received him, to them gave he power to become the Sons of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

"Observe the condition of this regeneration—'to them that believe on his name.' As the Evangelist does not explain the meaning of this expression, we must of course understand the belief, which he speaks of, to be a belief in Christ, as he has just been described; viz. as the eternal Word; the creator of the world; the light of men; the source of life. If we have any doubt on this subject, it will be removed by the express words of St. John in the text, as to the essential point of Christian belief—'these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.'

"Finally, having given this brief but forcible description of the divine nature of the Word, of his power and efficacy; the Evangelist, in order to obviate any notion of the communication of power from God to the man Jesus, and to meet the objection of the Jews, who denied that the Messiah had come in the flesh, (1 John iv. 1.) says, that 'the Word was made flesh,' (*i. e.* a human person) 'and dwelt amongst us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.' John himself beheld the glory of Christ, when he was transfigured, and declared by a voice from heaven, to be the beloved Son of God. St. Peter, who was also present on that occasion, says, 'we were eye-witnesses of his majesty.' (2 Pet. i. 16.) This glory of the Word was not only that which resulted from his display of supernatural power; but also a visible personal glory; such a glory, according to the Evangelist, as may well be supposed to distinguish the only-begotten Son of God; his Son, not in the sense in which other holy men have been honoured with that title; but the Son of God, by a mode of generation peculiar to himself; his 'only-begotten Son.' The words, 'full of grace and truth,' refer to the first part of the sentence, which will appear plainer, if it be read thus: 'And the Word was made flesh, and dwelt amongst us, full of grace

and truth; and we beheld his glory, the glory as of the only-begotten of the Father.'

"From this explanation of the first chapter of St. John, it appears, that his chief object in writing his Gospel, was to assert the divinity of the Eternal Word: and the same object, as we shall hereafter see, displays itself throughout the whole of this Gospel.

"If men would be content to receive such information respecting the dispensations of God, as He has been pleased to give, and in the form in which He has given it, with simplicity and seriousness of intention, this purpose of the Evangelist would be so obvious, as to need no illustration. But since those who reject all such parts of revelation as are above their own comprehension, have endeavoured to explain away the force and meaning of the testimony which this great Evangelist has borne to the divinity of Christ; we shall not be unprofitably employed, in placing that testimony in a clear and comprehensive point of view. It will serve, if not to exalt our own notions of the Redeemer's person and office, yet to strengthen and enliven our faith; and to confirm us in the comfortable assurance, that Jesus is indeed 'the Christ, the Son of the living God.'" P. 6.

In the three following Lectures on John i. 18.—iii. 13.—viii. 58. the true meaning of numerous passages usually adduced in the Unitarian controversy, is given, and the forced and erroneous interpretation of the Humanitarians (to adopt the Archdeacon's proposed term) exposed and combated. Many valuable reflections and remarks are accidentally scattered throughout, which we recommend to the careful attention of our readers. The following forms the conclusion of the fourth Lecture.

"These doctrines, it may be said, are mysterious. How can they be otherwise? seeing that they relate to a nature different from and infinitely superior to our own? Let it not be supposed that we are attempting to give any explanation whatever of the *mode* of existence, by which the two natures were united in Christ. It is sufficient for us to know, that he is described in Scripture as the only-begotten Son, one with the Father; that he emptied himself of his glory; took upon him

the form of a servant; was made in the likeness of man; and that he was, to all intents and purposes, a man, during his sojourn upon earth. If all these points are separately and distinctly insisted upon in the word of God—as to any common apprehension they certainly are—it is not our part to devise schemes for avoiding the difficulties of revelation, with the vain hope of reducing all that is told us, of the nature and dispensations of God, to the level of our own understanding; but to take each truth separately, as we find it declared in Scripture, and to confess that 'great is the mystery of godliness.'

"Let us be contented with the knowledge which God has been pleased to impart to us of himself, and receive it such as he has revealed it, without presuming to apply the measure of our own comprehension, limited and imperfect as it is, to the communications of that Holy Spirit, who is known to us only so far as he has seen fit to disclose himself to us in his Word. How just is the observation of St. Paul, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' But they are not the less true, because they surpass our natural understandings: the simple question being, with us, whether they be declared in the Word of God? For the rest, let us be content to wait, till we enter into that more pure and spiritual existence, where the twilight of this uncertain state shall give place to the brightness of the perfect day; and we shall be admitted to behold the ineffable brightness of the Divinity; the majesty of the Father; the glory of the only-begotten Son; and the pure effulgence of that Holy Spirit, who now vouchsafes to us only a glimpse of the skirts of his glory." P. 68.

In the fifth and last Lecture on John xvii. 3., other passages of great importance are considered; and the whole is thus summed up.

"We have now considered the manner in which St. John has executed his purpose. He commences his work with a full, precise, and positive declaration of the eternal pre-existence and divine nature of the Word; of his agency in the work of creation; of his incarnation and residence amongst men. He then details, in succession, those discourses of our Saviour's, in which, while there is a constant reference to his office of a divine legate, there are also frequent and striking allusions to his participation in the divine

nature. Not one of these allusions is explained away by St. John; there is not a word, which can be construed into an assertion of our Saviour's simple humanity; but a great many passages, which do plainly imply his divinity; and which cannot be otherwise explained, without doing violence to the natural propriety of language, and to the most unquestionable rules of interpretation.

"The intention of the Evangelist displays itself in every page of his Gospel; it was, to exhibit Jesus, as the true Messiah; the restorer of the human race, not by his doctrines only, but by his death; as the Son of God, existent from eternity, with the Father; having all things that the Father hath; and doing all things which the Father doth; and to be honoured by all men, even as they honour the Father. All these points St. John in the first instance briefly, but pointedly asserts; and afterwards proves them at large, by the words of Jesus himself. And in conclusion he tells us, that his object was, not to record all the wonderful things which Jesus did, but only such particulars as might convince mankind that he was the Son of God; not merely a prophet, (for that he was proved to be by his miracles which the other Evangelists had related,) but the very Son of the Most High, which he repeatedly declared himself to be, in the discourses preserved by St. John. I will conclude with a brief recapitulation of the principal doctrines which are taught in this remarkable Gospel.

"So God loved the world, that he gave (i. e. to death) his only-begotten Son, that men might be saved by their belief in him as such. Jesus Christ was this only-begotten Son; the Son of God, in a manner, and by a mode of generation, peculiar to himself. He had God for his own Father, and was equal to him; (v. 18.) existing with him before he appeared in the flesh; and sent by him upon earth. (iii. 13, 17.) He had dwelt with his Father in glory, before the world was; he had come from that glory, and returned to it. (vi. 38, 62. viii. 42. xvi. 28. xvii. 5.) He was exactly equal, in attributes and powers, to the Father, (v. 17, 19, 26.) and is to be worshipped as the Father. (v. 23.) The Father and the Son have a perfect unity of counsel, will and operation. (x. 30. xvi. 15, &c.) And there is the same unity subsisting between the Holy Spirit and the Father, and between the Holy Spirit and the Son. (xvi. 13.)

"We are further taught, that Christ came upon earth to save mankind, by dying for them upon the cross: (iii. 14, 15.)

that he was the Messiah sent from God, who had been promised to the holy men of old; and spoken of by Moses and the Prophets. That he did nothing without the direction and consent of the Father; (v. 19.) and taught nothing but what he had heard, not by divine inspiration, like the prophets, but by intimate communication with the Father in heaven; (viii. 38.) that he laid down his life, by the command of his Father; and yet that he had power of himself to lay it down, and to take it again. (x. 17, 18.) That the same credence is to be given to the Son, as to the Father; that it is the Son who has the power of conferring eternal life upon believers, (vi. 39. xvii. 4.) and that he is to be the Judge of mankind.

"These are the leading points of that faith, which is described in the Gospel of St. John, as being necessary to salvation; to illustrate and establish it was the object of his writing. Some of the ancient heretics, at a very early period, finding it impossible to evade the force of that testimony which this Gospel affords to the divinity of Christ, rejected it altogether, as containing erroneous doctrines. This is a striking evidence of the impression which it is calculated to produce upon the mind; and the very fact of its being calculated to produce such an impression, affords a strong argument in behalf of our interpretation; since it is highly improbable, that at a time, when the church had begun to be distracted by heresies concerning the nature of Christ, an Apostle should have employed expressions, which to all appearance assert the divinity of our Saviour, if he had known that doctrine to be unfounded.

"The great and sublime truths which this Evangelist proclaimed in his Gospel, he reiterated in his Epistles; he there describes Christ as the Word of Life; the Son of God, and eternal life, (1 John i. 2.) as cleansing us by his blood from all sin (ver. 7.); as having laid down his life for us (iii. 16.); as having 'come in the flesh' (iv. 3.); as 'sent by the Father to be the Saviour of the world' (ver. 14.); and as 'born of God' (v. 1.); as 'an advocate with the Father, and the propitiation for our sins,' (ii. 1.) He warns us, and it is indeed an awful warning, that 'whosoever denieth the Son, the same hath not the Father,' (ii. 23.) And he concludes with those words which, if I have succeeded in explaining his views, you will now without hesitation adopt in their literal and unqualified sense; 'we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; even

in his Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE." P. 82.

These Lectures are well calculated to afford satisfaction to such persons as possessing a spirit of enquiry within themselves, or being continually thrown in the way of objectors, are anxious to be "able to give an answer to every man that asketh a reason of the hope that is in them," and yet from their necessary avocations have neither the means nor the leisure of examining deeply for themselves. The style is plain and easy; yet not without occasional ornament, and forcible appeal; and always with the decision of a writer who has duly weighed, in all its bearings, the subject which he is treating, and yet selects only such points and arguments, as are adapted to the wants and situation of the persons whom he wishes peculiarly to address.

We cannot take our leave without thanking the Archdeacon for their publication, and subjoining the Extract from Archbishop Wake's Catechism, which he has added as an Appendix to them.

"SECT. IX.

"Q. Do you look upon Christ to have been made by God *Partaker* of the *Divine Nature*; and so, to have been from all *Eternity*, God, together with him?

"A. If I believe the Scriptures to give a true Account of the Nature of Christ, so I must believe: For I find the same Evidences in them of the *Godhead* of Christ, that I do of that of the *Father*.

"Q. What be those Evidences?

"A. First, they give the *Name* of God to him; and that in such a Manner as plainly shews it is to be understood, in its most proper Import and Signification. Jo. i. 1. xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Phil. ii. 6. 1 Jo. v. 20.

"Secondly, they ascribe the most proper, and incommunicable *Attributes* of God to him. Such as *Omnipotence*, Jo. v. 17, 18. Rev. i. 8. xi. 17.—*Omniscience*, Jo. xvi. 30. xxi. 17. Luke vi. 8. comp. Jo. ii. 24, 25. Rev. ii. 23.—*Immensity*, Mat. xviii. 20. xxviii. 20. Jo. iii. 13.—*Immutability*, Heb. i. 11, 12. xiii. 8.—and even *Eternity* itself, Rev. i. 8, 17.

xxii. 13. Prov. viii. 22. Mich. v. 2. Isa. ix. 6, 7.

"To him, thirdly, they ascribe such *Works*, as can belong to none that is not God. The *Creation of the World*, Jo. i. 3, 10. Col. i. 16. Heb. i. 2, 10.—The *Preservation of it*, Heb. i. 3.—*Miracles*, Jo. v. 21, 36. vi. 40.—The *Mission of the Holy Ghost*, Jo. xv. 26. xvi. 7, 14.—And, in short, all the *Works of Grace and Regeneration*, Jo. v. 21. x. 16. xiii. 18. Acts xvii. 31. xx. 28. Ephes. v. 1, 6, &c.

Add to this, fourthly, that he is there shewn to be *Honoured* as God, Jo. v. 23. Heb. i. 6.—*Prayer* is made to him, Acts vii. 59. 1 Cor. 1, 2.—*Faith* and *Hope* are directed to be put in him, Jo. xiv. 1. Psal. ii. 12.—*Praises* and *Thanksgivings* are given to him, *Glory* and *Honour* are rendered to him, Rev. v. 13. compare iv. 11.

And no wonder; since, lastly, the *Nature of God* is therein also expressly ascribed to him, Heb. i. 3. Phil. ii. 6. Col. ii. 9. comp. Col. i. 15, 19.

"Q. But if Christ, therefore, be called God, as well as the *Father*, how can he be called the *Son of God*?

"A. Because he received his *Divine Nature* from the *Father*; who is the *Beginning*, and *Root* of the *Divinity*; and has communicated his own *Essence* to Christ: Who, therefore, though he has the *same Nature*, and so, in that, is *equal* with the *Father*; yet is he in *Order* after him; as being *God of God*.

"Q. How does it appear that Christ received his *Divine Nature* from the *Father*?

"A. It can only be known by that *Revelation* which God has made of it in the *Holy Scriptures*: Where he is, for this *Reason*, said to be the *Brightness of his Glory*, and the *express Image of his Person*, Heb. i. 3.—The *Image of the invisible God*, Col. i. 15. 2 Cor. iv. 4.—To be from God, Jo. vii. 29.—To have *Life* from the *Father*, Jo. v. 26, and the like. And upon this Account it is that our Saviour himself says, that the *Father* is *greater than he*, Jo. xiv. 28.—That he can do nothing of himself, but what he seeth the *Father* do, Jo. v. 18, 19. Or if this be not yet plain enough, they tell us farther, in express Terms, that he is the *Begotten*, and the only *begotten*, *Son of the Father*, Jo. i. 14, 18. iii. 16, 18. 1 Jo. iv. 9. v. 1.

"Q. But will not this make the *Holy Ghost*, as much God's Son, as Christ? And how then is Christ his only Son?

"A. In Matters of this kind, which are so far above our Capacities, and of which we know nothing, but what God has been pleased to reveal to us, we must speak, as God, in his Word, has taught us to speak. Now the Scriptures no where call the *Holy Ghost*, the *Son of God*; nor *God*, the *Father of the Holy Ghost*: And therefore, though we know not what the precise Difference is, yet because the proper Act of a *Father* is to *beget*; we say that *Christ* received his *Divine Nature* from *God*, by *Generation*; but of the *Holy Ghost*, we say, as the *Scriptures* do, that he *proceedeth from the Father*, Jo. xv. 26, and is the *Spirit* not of the *Father* only, but of the *Son* also, Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11." P. 87.

The Blessings resulting to this Country from Maritime Pursuits: a Sermon preached on Trinity Monday, June 3, 1822, before the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford; and published at their request. By the Very Reverend James Henry Monk, D.D. Dean of Peterborough, and Regius Professor of Greek in the University of Cambridge.—Psalm lxxviii. 19, 20.

"HOWEVER different the causes that may be assigned for certain particulars of the prosperity with which this our country has been so long blessed, there cannot, I apprehend, be any one who doubts that that we owe it mainly and principally to our maritime power and greatness. Whatever other circumstances may contribute to produce these results, yet is the nautical excellence of our countrymen the leading feature of the national character,—the source of wealth—the averter of war—the security of our constitution—and the bulwark both of our civil and our religious freedom. Considerations of this kind are inseparable from the commemoration of a Society which has for centuries laboured to improve the knowledge and the condition of those who navigate the Ocean; which exerts itself alike to guard their lives, and to reward their faithful services. On the other hand, so numerous are the departments, and so important the functions of this Establishment, so happily do they all contribute to the same great object, that it is impossi-

ble to reflect upon the naval ascendancy of our country, without acknowledging how deeply we are indebted to this foundation for whatever benefits attend upon such a direction of the national energies. The origin of the Institution which we now commemorate, and the growth of this maritime greatness of our people may be traced to the very same period of history:—nor can any one hesitate to pronounce that such agencies as this Society has been found to exercise, must have been, under the favour of God's Providence, among the main causes of that mighty fabric of national strength, riches, and security, which commands at once our admiration and our gratitude.

"It has been justly remarked, that for the maritime character of our people, as well as for our security against foreign enemies, we are in a great degree indebted to the geographical circumstances of our country. Inhabiting an island surrounded by stormy and boisterous seas, and defended in a great part either by rocks or by shores difficult of access, we may seem a nation designed by the Creating Hand itself for independence. The physical inconveniences attending this separation from the rest of the world are so much more than compensated by the moral blessings consequent upon it, that we cannot hesitate in reckoning this among the particulars for which Britain has cause of rejoicing and thankfulness. But the peculiar advantages of this our insular situation, have already been most clearly and fully laid before you in this holy place, and at the last anniversary of our establishment; and they have been enforced by arguments, to which I am unable to add any thing, and which were I to attempt to re-state, I should only impair and weaken*. But there are other matters, besides its insular situation, which have contributed to the independence, the tranquillity, and the prosperity of this land. An island, unless its inhabitants be able effectually to defend it by their naval prowess, is in fact the most exposed of all countries to the attacks and inroads of every foreign enemy, and requires more numerous fortresses, and larger armies for its defence. Thus has it happened, that few islands except our own, have ever been able to maintain, for any length of time, their national independence.

"It is the prevalent attention to mari-

* "The Connection between the Natural Inconveniences and Moral Advantages of an Insular State. A Sermon preached on Trinity Monday, 1821, &c. &c. by CHARLES JAMES BLOMFIELD, D.D."

time affairs, the spirit of enterprize, the skill, the intrepidity of our countrymen, whereto we must assign the nautical pre-eminence, that constitutes, under the superintending protection of Heaven, our real safeguard. And those are the very principles which it is the object of this Institution to foster and encourage. With what success its labours have been attended, the history of our country, or rather the history of the world, pronounces in language more forcible than any panegyric. But it is not necessary to turn to the records of past times to establish this fact; for at no periods of our history have the effects of our maritime energies been more distinct or more signal than in the times within our own recollection. While all the surrounding states were experiencing in turn the unspeakable evils of internal convulsion, or of foreign conquest, our country was preserved unbroken and prosperous. When, in the process of those events, nearly the whole force of Europe, was arrayed under the banners of its conqueror, we saw its united efforts directed with the most determined animosity, towards the overthrow of this nation. And what was the result of so fearful, so disproportioned a contest? Not only did we survive the storm; not only were our arms blessed with a series of victories which can hardly be paralleled by those of any former period; but we were made the instruments of God's providence in restoring independence to other nations, and in finally extinguishing that enormous despotism, which had banished tranquillity and freedom from the world.

"I would not be thought so ungrateful as to forget or to depreciate those exploits of our military forces, which when conflicting with superior numbers, repeatedly vanquished our enemies upon their own soil, exalted to an unprecedented height of glory the character of the land that gave them birth, and on the last occasion of their triumphs destroyed and rooted out the most dangerous and the most inveterate foe that ever threatened their country's welfare.

"For the courage, discipline, and steadiness of this heroic army, for the unrivalled skill, genius, and energies of its commander, all praise appears weak and inadequate: in truth, such are the sentiments wherewith every reflecting person must regard the exploit of that day, to which we are indebted for peace, for security, and perhaps for our existence as an independent nation, that its very name conveys stronger emotions to the mind than any form of language could produce. Here, nevertheless, must even-handed

justice interpose, and claim for our navy their due share in the public gratitude. It must be remembered, that this extraordinary display of the military prowess of our country, did not take place till after the fleets of every hostile nation had been swept from every sea by the skill and heroism of our sailors; whose victories were almost always achieved over superior forces: and that these same hardy mariners after annihilating the greater part of the navies opposed to their country, maintained successfully another, and yet more fearful conflict; I mean, against the utmost rage and terrors of the elements, in defiance of which they continued through every season an unexampled blockade of the remnant of their enemies. Let us then consider that such are the men who have cheerfully exposed themselves to the winds, the waves, the rocks, to every labour, to every danger, to death in all its most appalling shapes for the safety and the prosperity of their native land: which has, by their means, seen its commerce protected and extended, its wealth increased, and its shores secured from the visits of enemies, who have never been able to set foot on this our island except as captives in war. And then let us remember, that these are the objects of the Charity which we are this day assembled to commemorate. To protect the lives of such men from the unseen dangers of rocks and sands by every possible precaution of skilful pilotage, and warning beacons, is part of the duties performed by this truly Christian establishment: whereby the shipwrecks, that must otherwise take place to an incalculable extent, are avoided, and multitudes are taught to bless *the God of their salvation, the Lord by whom they escape death*. In the other objects of its cares, however differing in description, the same spirit is discerned: particularly, a strict adherence is shewn to the genuine religion of our Redeemer, in providing relief and support for the widows of seamen; and for the children, whom their sires' devotion to their country's service has rendered fatherless.

"Again, by supporting the worn-out veterans, who after escaping every danger, both of battle and of the seas, are overtaken by the pressure of old age, this Institution is guided alike by the dictates of justice, of charity, and of religion. It is not easy to conceive a more interesting spectacle, or one which appeals more sensibly to every just feeling, than that of a seaman passing the evening of his toilsome existence, safe in the bosom of the land, to whose defence he has unsparingly de-

voted all the vigour of his age : he now experiences the gratitude of that country which he has loved with all the native enthusiasm of his manly heart. And here we may observe, that the unaffected simplicity of character, which, no less than his invincible courage, marks the British seaman, owes its existence in a great degree to this well-founded patriotism. His religious feelings, which the visible demonstration of divine power, whether in lift-

ing up the waves of the sea, or in making the storm to cease, have constantly kept alive in his mind, now come to aid and solace the closing days of his existence ; and the Being whose voice he hath often heard amid the tempest, and whose wonders he hath witnessed in the great deep, he now finds to be not only a God of terrors, but a God of mercy.

"Such is the scope, and such the objects of this truly charitable foundation." P. 12.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

WE reported in our last Number the election of the Rev. A. M. Campbell, M.A. as Joint Secretary to the Society. We regret now to state, from circumstances unnecessary to lay before our readers, that he has been led to decline the appointment. The corresponding Committee were therefore again requested to take the matter into their consideration, and on their recommendation the Board unanimously elected the Rev. William Hart Coleridge, M.A. Student of Christ Church, Oxford, to be Joint Secretary with the Rev. William Parker, M.A. who had been unanimously elected on the former occasion.

The Anniversary of this Society will be on the 27th of this month.

Society for the Propagation of the Gospel in Foreign Parts.

AMONG other interesting communications which were made at the monthly meeting of the Society, a letter was read from the Rev. Robert Willis, Ecclesiastical Commissary, dated from St. John's, New Brunswick, Feb. 13, 1823, giving a full and satisfactory account of a visit which he had made to the Eastern and Western missions.

Several instances of private munificence, and parochial exertion towards the building of churches, and parsonage houses, and allotting glebes are mentioned ; and the latter concludes with this gratifying observation, that "the Established Church predominates greatly in the

province, if not numerically, yet most decidedly in weight and respectability, and the attachment to her forms of worship increases daily."

A letter was also read from the Rev. William Mill, Principal of Bishop's College at Calcutta, detailing an account of an interesting progress made by him round the Peninsula, in which he mentions his having visited the native Christians, and enters much into their history ; for the particulars, however, of this letter, that we may not anticipate too much, we must refer our readers to the Report of the Society, now preparing for publication.

Three fresh Missionaries will, we understand, accompany the new Bishop, on his departure to India, which, it is expected, will be about the month of June.

A library for the College will at the same time be sent out, to the value of a 1000*l*.

It is deserving of mention, that the late lamented Bishop Middleton has left, among other donations to the College, five hundred volumes, to be selected out of his private library by the principal.

National Society for the Education of the Poor in the Principles of the Established Church.

WE are happy in being able to state that the National Society's System of education has now been introduced, and generally adopted throughout the Isle of Man ; and that several schools have been lately received into union with the Society.

The same pleasing intelligence has been received from Sierra Leone, and other dependencies in that part of Africa, where, through the exertions and the warm interest taken by the governor, Sir C. M'Cartey, the National System has been also introduced and adopted.

The public examination of the children will take place at the Central School in Baldwin's Gardens, on the 21st, being the third Wednesday in the month.

The Meeting of the Secretaries of the schools in union with the Society, will be on the 28th, and the Annual Meeting of the Society on the 29th.

Incorporated Clergy Orphan Society.

THE examination of the children of this excellent Institution will take place at the School-house, St. John's Wood, on the 14th.

THE Feast of the Sons of the Clergy will be on May the 15th, and the Rehearsal on the 13th preceding.

The Associates of the late Rev. Dr. Bray.

WE hasten to redeem the pledge that we gave in our last Number, by extracting from the Associates' Annual Report such parts as we think will be interesting to our readers.

As this Charity, however, is probably less known than it deserves, we shall preface these with some account of the designs of the Associates, as prefixed to their own Report.

"In the year 1696, Dr. Bray was, by the Bishop of London, appointed Commissary of Maryland, for the Establishment and better Regulation of Ecclesiastical Concerns in that province.

"Whilst engaged in this employment, he observed the difficulties and discouragements under which the Missionaries laboured in that country; and reflecting on the means by which those difficulties might be removed or lessened, he found that a competent provision of books was absolutely necessary; and that for want of these, the end of their mission was often disappointed. Accordingly, his first attempt was to remedy this defect, by representing the state of the case to

the English Bishops, and desiring their assistance and encouragement in procuring parochial libraries for the use of the Missionaries.

The proposal for parochial libraries being well approved of by the Bishops, and due encouragement being promised in the prosecution of the design both by their Lordships and others, he set himself with all possible application to provide Missionaries, and to furnish them with libraries.

"While he was thus busied in soliciting benefactions for establishing libraries in the plantations, he often met with answers to this effect: That we had poor cures and poor ministers enough in England. The Doctor, zealous to do good in every way, took advantage of this intimation, and improved it to the beneficent purpose of founding parochial and lending libraries in England and Wales."

"The expediency of this design is too obvious to need any proof; for it is evident that the incumbents and curates of the many very small livings in this country, must necessarily labour under a want of books. And we need not point out the bad effects of such a circumstance, with regard both to themselves and the people committed to their care."

"Yet, laudable as this design is, the Associates have no certain fund for its support. However, it has been hitherto carried on to the great advantage of numerous parishes: many libraries having been founded by the voluntary contributions, in money and books, of some pious benefactors. For there is a Repository for donations of books at the Society's Office*; and the Associates are careful in making the properest application of every such Benefaction that comes into their possession."

"On this subject, they are anxious to submit to public consideration an easy mode of rendering great assistance to this design of the Society. They take the liberty of suggesting to gentlemen who have large libraries, that, if they possess a duplicate of any good book, such might here be applied to good purpose; and the donors would render essential service to the public, at small expence to themselves. The Associates do not desire books for ornament or curiosity, but for necessity and use. Works, therefore, of useful knowledge, in any of the common branches of learning, but more especially in divinity, will be thankfully received. If this consideration had its due weight, and the superfluities of the greater libraries were transferred into this Repository, out of a variety of books thus gradually collected, very useful parochial and lending libraries might be formed."

"It is to be observed, that the libraries are of two kinds:

"1. The *Fixed Parochial Library*, intended for the immediate use of the minister of one parish.

* No. 52, Hatton Garden.

" 2. The *Lending Library*, designed for the benefit of the neighbouring clergy, as well as the minister of the parish.

" For the preservation of the first kind, provision is made by Act of Parliament *. For the other, such rules have been established by the *Associates* as seem most likely to secure the desired effects.

" But the benefits of the latter being most extensive, the *Associates* consider themselves more especially interested in promoting first the institution of that kind of library.

" Thus applying to the public for the further encouragement of this undertaking, the *Associates* offer an account of the progress they have made in this branch of their design. Thence it will appear that they have done good with their slender stock: if that good should, by any persons, be thought inconsiderable, let it be remembered, it was all they were enabled to do. And it is hoped, that they who wish well to the design will be disposed to enable the Society to relieve the situations of some of the inferior clergy in this respect, which no religious man can reflect upon without the most serious concern.

" With regard to the other branch of their Trust, "The Conversion of adult Negroes, and the Education of their Children," the *Associates* have to state the following account:

" Dr. Bray had, by the many known instances of his zeal for the propagation of Christianity, recommended himself to the esteem of Mr. D'Alone, private Secretary to King William. This pious gentleman bequeathed a certain proportion of his estate to Dr. Bray and his *Associates*, towards erecting a *Capital Fund or Stock, for Converting the Negroes in the British Plantations*.

" Finding, however, after a time, almost insuperable obstacles to the instruction of the adult Negroes, the *Associates* turned their attention chiefly to the instruction of *Negro Children*, who, being born in America, and understanding our language, may easily be taught the great truths of our holy Religion †. With this view, in 1760, schools

for Negro children were opened in different parts of America, under the care and inspection of worthy persons, who charitably engaged to see that the children were properly instructed in the principles of Christianity, and that the great and necessary duties of obedience and fidelity to their masters, and humility and contentedness with their condition, were duly impressed on their minds.

" In these schools very many poor Negroes were brought up in the fear of God, and the faith of the Gospel; and approved themselves good Christians, and of steady fidelity to their masters. But, from the changing circumstances of that country, the *Associates* were induced to open schools in other situations; and they have now, on their regular establishment, four in Nova Scotia; two in Philadelphia; and one at Nassau, in New Providence, of the Bahama Islands ‡.

" In reflecting on these "Designs of the *Associates* of the late Dr. Bray," some observations of Archbishop Secker occur forcibly to the mind. "Why," says he, "it is sometimes asked, are so many nations without the knowledge or belief of the Christian Religion? Partly, because Christians have neglected to acquaint them with it; or mixed it with corruptions; or disgraced it with wickedness of life. But we have assurance given us, that the time shall arrive, when the kingdoms of this world shall become the kingdoms of the Lord and his Christ †, is a fuller sense than they have ever been yet. And perhaps the times already past may bear only a small proportion to that joyful future season, when Religion shall be rightly understood, and universally practised, mankind be happy, and God glorified. Blessed are they that shall live in this state of things: more blessed they that shall contribute to it §."

We now proceed to give a short abstract of the proceedings of the *Associates* for 1822.

The Rev. Dr. Inglis, Ecclesiastical Commissary of the Diocese of Nova Scotia, in a letter dated *Halifax, January 22, 1822*, speaks favourably of the talents of Mr.

to divers provinces, Bibles, Testaments, Common Prayers, and other religious books and tracts, to be distributed to such adult Negroes as could read, and would promise to make a good use of them, and instruct their brethren."

† "Since the year 1800, the *Associates* have sent out, for the use of the children in the schools in Nova Scotia and the Bahama Islands, suitable assortments of Bibles, Testaments, Prayer Books, Psalters, Religious Tracts, and school books."

‡ Rev. xi. 15.

§ Archbishop Secker's Sermons. Vol. iv. S. xi.

* "An Act of Parliament was passed in the seventh year of Queen Anne, entitled, "An Act for the better Preservation of Parochial Libraries in that part of Great Britain called England." Sir Peter King, afterwards Lord Chancellor, was the gentleman who brought the Bill into the House; one, then equally distinguished by his knowledge of Christianity, and his zeal for it. This Act, it may be observed, was republished in the Clergyman's Assistant by the Delegates of the Clarendon Press."

† "Though the establishment of schools for the instruction of youth seems the surest and most efficacious method of diffusing a proper knowledge of our holy Religion among the Negroes; yet the *Associates* have not been inattentive to the instruction of adults, but have, from time to time, sent

Fletcher, the school master, and testifies to the usefulness of the school established at *Halifax, Nova Scotia*, and reports that *Mrs. Fitzgerald*, the school mistress, continues her best exertions in the discharge of her duty.

In a letter from the Rev. Wm. Hepwith, dated Nassau, New Providence, June 4, 1822, we have the following gratifying statement:

"I have the pleasure to inform you that the good work of the *Associates* in giving education to the poor black and coloured population of this Island, already shews itself in the more orderly demeanour, the more regular attendance upon public worship, of those who have been instructed by the late Mr. Paul, and now by Mr. Watkins. I herewith send a correct statement of the progress of the children to this time; the first class contains thirty children; they are reading the Bible, writing and cyphering; four of them have reached Practice, and of the rest some are in Reduction, and others in minor Rules; they are also perfect in reciting the Catechism. The second class of twenty are reading the Testament, writing on slates, and are the greater part in the rudiments of arithmetic, and are learning the Catechism. The third class of twenty are spelling words of two and three syllables, making letters and figures on a slate, and learning the Catechism. The fourth class of sixteen are at the sand tray and first cards."

At home, a parochial library has been established, during the past year at *Spondon*, in the county of

Derby, and Diocese of Lichfield and Coventry,—a vicarage of small amount, comprehending the parishes of *Spondon, Haddesdon*, and *Stanley*, with a population of upwards of three thousand souls.

The Vicar has since gratefully acknowledged the receipt of the books.

A lending library has been formed since the last Report, for the use of the clergy of the Deanery of *Almwick*, in the county of *Northumberland*, and Diocese of *Durham*, on the petition of the clergy of the said Deanery, and the receipt of the books has been very thankfully and gratefully acknowledged.

A parochial library is forming for the parish of *King's Bromley*, in the county of *Staffordshire*, and Diocese of *Chester*.

Several benefactions are reported of money and books.

From the statement of the Receipts and Expenditure of the Associates, it appears that the whole of the former (dividends on their funded property and subscriptions included) does not amount to more than 271*l.* 1*s.* 10*d.*; a small sum, considering the importance of their objects, and the great benefit that would necessarily accrue from an enlargement of their means.

ECCLESIASTICAL PREFERMENTS.

Alder, St. John, M.A. to the rectory of *Bedhampton*; patron, the rev. C. BRUNE HENVILLE.

Bull, J. B.D. Student and Censor of *Christ Church, Oxford*, to a prebendal stall in *Exeter cathedral*.

Cecil, W. M.A. Fellow of *Magdalen college, Cambridge*, to the rectory of *Stanton, St. Michael's*; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Conybeare, J. J. M.A. of *Christ Church, Oxford*, and late Professor of Poetry in that University; to be Canon *Bampton's Lecturer* for the year 1824; patrons, THE HEADS OF COLLEGES.

Davies, T. M.A. Fellow of *Oriel College, Oxford*, to be one of the domestic chaplains to the MOST NOBLE THE MARQUIS OF HERTFORD.

Duthey, W. to the rectory of *Sudborough, Northamptonshire*.

Gisborne, T. M.A. to the fifth prebendal

stall in the *Cathedral Church of Durham*; patron, the BISHOP.

Hodgson, J. perpetual curate of *Jarrow* with *Heworth*, to the vicarage of *Kirkwhelpington*, in *Northumberland*; patron, the BISHOP OF DURHAM.

Hubbard, H. M.A. rector of *Hinton Ampna, Hants*, to be domestic chaplain to the LORD BISHOP OF WINCHESTER.

Hue, C. D.D. rector of *Braunton, Northamptonshire*, to the deanery of *Jersey*; patron, THE KING.

Judgson, W. G. M.A. Fellow of *Trinity college, Cambridge*, to the perpetual curacy of *Great St. Mary's, Cambridge*; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Lempriere, F. D. to the head-mastership of *St. Olave's Grammar School, Borough*.

Mathews, J. M.A. to hold the vicarage of *Stapleford*, with that of *Shrewton*, by

dispensation; patron, the BISHOP OF SALISBURY; also to be domestic chaplain to the same prelate.

Macfarlan, G. M.A. of Trinity college, Cambridge, to the vicarage of *Shudy Camps, Cambridgeshire*; patron, THE MASTER AND FELLOWS OF THAT SOCIETY.

Malby, E. D.D. of Pembroke Hall, Cambridge, prebendary of Lincoln, and vicar of *Buckden and Holbeach*, to be preacher to the hon. Society of Lincoln's Inn.

Norgate, B. T. M.A. of Caius college, Cambridge, to the perpetual curacy of *Badwell Ash*; also to the Lectureship of the parish church of *Great Ashfield, Suffolk*.

Pears, J. M.A. of New College, Oxford, to the mastership of the free grammar school, Bath, and to the rectory of *Charlcomb*; patrons, THE MAYOR AND CORPORATION OF BATH.

Piumptre, H. S. M.A. to the vicarage of *Lyonshall, Herefordshire*; patron, THE LORD BISHOP OF HEREFORD.

Rennell, Thomas, B.D. to the prebendal stall of *Grantham Australis*, in the Cathedral Church of Salisbury; patron, the BISHOP.

Sabin, J. E. B.A. to the rectory of *Preston Bissett*; patron, T. W. COKE, Esq. of *Holkham*.

Stebbing, H. B.A. of St. John's college, Cambridge, to the evening lectureship at St. Mary's, *Bungay*.

Turner, J. M. to the vicarage of St. Helen's, *Abingdon*; patron, THE KING.

Vaux, W. M.A. late Fellow of *Baliol college, Oxford*, chaplain to the archbishop of Canterbury, rector of *Patching, in Sussex*, with the vicarage of *Tarring*, annexed to the rectory of the latter place, *sine curâ*; patron, THE ARCHBISHOP OF CANTERBURY.

Ward, B. J. M.A. of Trinity college, Oxford, to be domestic chaplain to the RIGHT HON. THE EARL OF CLANWILLIAM.

Willats, T. M.A. Fellow and Tutor of *Downing college, Cambridge*, to the rectory of *East Hatley, Cambridgeshire*; patrons, THE MASTER, PROFESSORS, AND FELLOWS OF THAT SOCIETY.

Williams, R. curate of *Worthing, Shropshire*; to the vicarage of *Lamblethian, Glamorganshire*; patrons, THE DEAN AND CHAPTER OF GLOUCESTER.

Yeomans, W. B. D.D. late Fellow of *New college, Oxford*, to the rectory of *Warndon, Worcestershire*, by dispensation; patron, ROBERT BERKELEY, Esq. of *Spetchley*.

UNIVERSITY OF OXFORD.

Degrees conferred, March 22.

DOCTORS IN DIVINITY.—B. Bandinel, sometime Fellow of *New College*, and now

Head Keeper of the *Rodleian Library*, grand compounder; W. B. Yeomans, *New college*.

MASTERS OF ARTS.—R. D. Warner, *Queen's college*; H. Hutton, *Baliol college*; D. Basley, *Merton college*.

BACHELOR OF ARTS.—W. Robinson, *Baliol college*.

The number of Determiners in Lent term was 267.

The number of Degrees in the term was D.D. 4; D.C.L. 1; B.D. 3; B.C.L. 1; M.A. 37; B.A. 27; incorporated B.A. 2; matriculations 114.

April 9.

MASTERS OF ARTS.—T. W. Bramston, *All Soul's College*; R. W. Leonard, and R. B. Anderson, *Queen's college*; R. B. Phillips, *Magdalen Hall*; W. S. Carey, J. Turner, and J. Hanbury, *Christ Church*; T. T. Churton, *Brasenose college*; S. Johnson, and J. H. Johnson, *Lincoln college*.

BACHELORS OF ARTS.—T. Watson, *St. Edmund Hall*; E. Rudall, *Pembroke college*.

April 15.

DOCTOR IN MEDICINE.—F. Hawkins, *St. John's college*.

BACHELOR IN DIVINITY.—Z. H. Bidulph, *Magdalen college*.

MASTERS OF ARTS.—B. Otley, and E. Gillett, *Oriel college*; W. Knatchbull, and F. W. Hope, *Christ Church*.

BACHELORS OF ARTS.—J. Drummond, *Christ Church*, grand compounder; G. P. Stopford, *Christ Church*; H. G. Currie, *Oriel college*.

April 24.

BACHELOR IN MEDICINE.—J. B. Daniell, *Christ Church*.

MASTERS OF ARTS.—G. Smalley, *Trinity college*, grand compounder; C. J. Musgrave, *St. Alban Hall*; J. Broadwood, *Exeter college*; J. Aspinall, and J. J. Hodson, *St. Mary Hall*; S. E. Day, *St. Edmund Hall*; H. Dixon, *Brasenose college*; J. Bradford, *Pembroke college*; and T. Powell, *Worcester college*.

BACHELORS OF ARTS.—J. Robinson, *St. Alban Hall*; G. L. Coham, *Exeter college*; A. Barber, and H. Bromfield, *Wadham college*; J. T. Flesher, *Lincoln college*; T. P. Browne, and H. Nelson, *St. Edmund Hall*; W. Byrd, *Magdalen Hall*; R. Brickdale, and C. G. Cotes, *Christ Church*; C. Norris, *Pembroke college*; W. Bushfield, *University college*; and E. Hinchliffe, *Worcester college*.

March 22.

E. Greswell, M.A. of *Corpus Christi college*, was admitted Fellow of that Society, in the place of the rev. T. E. Bridges, D.D. now President.

April 4.

E. Bouverie Pusey, esq. B.A. of *Christ Church* and W. R. Churton, esq. B.A. of *Queen's*, were elected Fellows of *Oriel college*.

April 9.

In full Convocation, the rev. T. Vowler Short, *M.A.* student of *Christ Church*, and the rev. J. Smith, *M.A.* Fellow of *Brasenose college*, were admitted Proctors for the year ensuing; and the rev. W. Forster Lloyd, *M.A.*; rev. C. T. Longley, *M.A.* students of *Christ Church*; the rev. J. J. Lowe, *M.A.* rev. T. G. Roberts, *M.A.* Fellows of *Brasenose college*, were nominated Pro-proctors.

April 16.

In full Convocation, humble Petitions were unanimously agreed to be presented to the Right Honourable the Lords Spiritual and Temporal, and to the Honourable the Commons of the United Kingdom of Great Britain and Ireland; praying that no part of the Laws, by which persons professing the Roman Catholic Religion are precluded from sitting in parliament, and from holding certain offices, may be repealed.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, April 16.

HONORARY MASTER OF ARTS.—Lord Viscount Howick, *Trinity college*.

MASTERS OF ARTS.—E. Williams, and J. C. Wigram, *Trinity college*; H. Law, W. Maddy, J. Loxdale, C. Jenyns, and C. Heberden, *St. John's college*; and T. V. Ridley, *St. Peter's college*.

BACHELORS OF ARTS.—K. Harvey, E. Pearce, W. B. Evans, I. Warne, M. G. Beresford, H. Peckitt, S. Lyne, E. Wigram, M. Williams, and G. Shepley, *Trinity college*; W. S. Wade, and I. B. Poulden, *St. John's college*; I. D. Parry, *St. Peter's college*; T. Browne, *Pembroke hall*; J. Lunan, *Caius college*; J. Harrington, *Queen's college*; H. P. Costobadie, M. Devenish, J. Shillibeer, T. L. Owen, and C. Austin, *Jesus college*; R. Daniels, *Clare hall*; I. T. Gouthwaite, and J. A. Smith, *Christ college*; C. D. Maitland, E. Selwyn, and R. Luger, *Catharine hall*; T. W. Gage, *Magdalene college*.

April 24.

BACHELORS OF ARTS.—C. Morris, *Trinity college*; and C. B. Price, *St. Peter's college*.

April 15.

G. A. Browne, *M.A.* *Trinity college*, was elected a senior Fellow of that society.

H. Holditch, *B.A.* *Caius college*, was elected a senior Fellow of that society.

April 11.

The following gentlemen of *Trinity college*, were elected Scholars of that society:—Messrs. Foster, Thistlethwaite, France, Tudge, Bollverts, Teremie, Tenant, T. Smith, Young, Williamson, T. Morton, Farish, Sedley, and Domeler.

5

ORDINATIONS.

April 13.

By the BISHOP OF BRISTOL in the chapel of *Christ's college, Cambridge*.

DEACONS.—W. J. Gooden, *B.A.* *Oriel college*; E. Frowd, *B.A.* *Exeter college*; and H. Wellesley, *M.A.* *Christ church, Oxford*; H. Holditch, *B.A.* *Caius college, Cambridge*.

By Let. Dim. from the Bishop of Durham.

C. Gray, *B.A.* *St. John's college, Cambridge*.

By Let. Dim. from the Bishop of London.

H. Millington, *B.A.* *St. John's college, Oxford*; D. Morton, *B.A.* *Trinity college, Cambridge*; J. Wenham, junior, *B. H. Heath*.

By Let. Dim. from the Bishop of Hereford.

G. Elliot, *B.A.* *Trinity hall, Cambridge*.

By Let. Dim. from the Bishop of Exeter.

E. Rudall, *B.A.* *Pembroke college*, and T. Byrth, *Magdalene hall*.

PRIESTS.—F. Rouché, *B.A.* *St. John's college, Oxford*; H. J. C. Blake, *M.A.* *King's college, Cambridge*.

By Let. Dim. from the Bishop of London.

D. Jones, M. Wilkinson.

BUCKINGHAMSHIRE.

Died.—At *Ellesborough*, in the 31st year of his age, the rev. W. John Mansell, *M.A.* of *University college, Oxford*, (eldest son of Sir Wm. Mansell, Bart.) rector of *Ellesborough*, and *Hethe*, near *Bicester*, in that county, and chaplain to the King.

CAMBRIDGESHIRE.

Married.—The rev. Edward Miller, *B.A.* of *Emanuel college, Cambridge*, to Emily Mansel, fifth daughter of the late Lord Bishop of *Bristol*, Master of *Trinity college*, in the same University.

Married.—The rev. John Randall, *B.A.* of *Trinity college, Cambridge*, to Elizabeth, eldest daughter of the late Mr. Wm. Bennet, of *Salisbury*.

Died.—On the 8th instant, in the 90th year of his age, the rev. T. Spencer, *M.A.* senior Fellow of *Trinity college, Cambridge*, and vicar of *Over*. He preceded *B.A.* 1755, *M.A.* 1758, and had been a Fellow of that society 67 years. The vicarage is in the patronage of the Master and Fellows.

Died.—At the Vicarage House, *Histon*, the rev. Robert Brough, *M.A.* of *Corpus Christi college, Cambridge*, in the 33d year of his age.

DEVONSHIRE.

Died.—On Friday, April 4th, after a short illness, at the house of his relation, the rev. C. Luxmore, of *Brideston*, the rev. T. S. Glubb, *B.D.* senior Fellow of *Exeter college, Oxford*, and vicar of *Long Whittenham*, in the county of *Berks*, in the 66th year of his age.

DORSETSHIRE.

Married.—At *Beaminster*, the rev. T.

2 s 2

R. Coles, to Lavinia, 2d daughter of Rd. Bridge, esq. of *Langdon House, Dorset.*
ESSEX.

Married.—At *Allhallows, Barking*, by the rev. H. G. White, M.A., R. H. Milington, B.A. of *St. John's college, Oxford*, to Maria Jane, youngest daughter of the late T. Burn, esq. of *Walworth.*

HANTS.

Married.—The rev. John Hawks, of *Norton Hall*, near *Litchfield*, to Ann, daughter of John Farley, esq. of *Defford*, in *Worcestershire.*

Died.—At *Andover*, aged 62, the rev. W. Pedder, who had been minister of that parish, upwards of 30 years.

HEREFORDSHIRE.

Married.—By the rev. T. Biggs, the rev. F. H. Sidebottom, M.A. Fellow of *St. John's college, Oxford*, to Ann, second daughter of John Freeman, esq. of *Gaines.*

Married.—The rev. R. A. Williams, to Maria, only daughter of Mr. Bray, of *Bromyard.*

Married.—The rev. John Randall, B.A. of *Almeley*, to Miss Bennett, of *New Sarum.*

HUNTINGDONSHIRE.

Married.—At *Huntingdon*, the rev. W. Wing, junior, of *Thornhaugh, Northamptonshire*, to Ann, eldest daughter of W. Margetts, esq. of the former place.

KENT.

Married.—The rev. C. E. Smith, of *Otterden*, to Henrietta, eldest daughter of the rev. J. French, of *Bow.*

Died.—At *Greenhithe*, near *Dartford*, the rev. C. R. Marshall, vicar of *Ezning*, near *Newmarket.*

LINCOLNSHIRE.

Died.—The rev. Edward Litchfield, M.A. rector of *Boothby Pagnell.*

MIDDLESEX.

Married.—At *St. Pancras*, the rev. Edward Tew Richards, M.A. Fellow of *Corpus Christi college, Oxford*, to Laura, eldest daughter of William Page, esq. of *Fitzroy-square.*

Died.—In *Portland-place*, aged 74, the rev. Dr. Price, prebendary of *Durham*, and canon residentiary of *Salisbury.*

MONMOUTHSHIRE.

Died.—At *Chepstow*, the rev. William Morgan, many years rector of that place.

MONTGOMERYSHIRE.

Married.—The rev. Richard John Da-

vis, of *Guildfield*, to Eliza Eleonora, youngest daughter of James Turner, esq. of *Welsh Pool.*

NORFOLK.

Married.—At *Coltishall*, the rev. B. T. Norgate, M.A. to Miss Johnston, of *Coltishall Hall.*

Died.—In the *Close, Norwich*, in the 26th year of his age, the rev. Robert Partridge.

NORTHAMPTONSHIRE.

Married.—The rev. R. R. Bloxham, of *Guildborough*, to Eleanor, second daughter of Henry Harper, esq. of the *Heath, Alcester.*

OXFORDSHIRE.

Died.—Aged 46, the rev. John Hughes, B.D. senior Fellow and Bursar of *Jesus college, Oxford.*

RUTLANDSHIRE.

Married.—At *Uppingham*, the rev. Robert Clavey Griffith, M.A. rector of *Corsley, Wilts*, to Mary Adderley, eldest daughter of the late Ralph Hotchkiss, esq.

SOMERSETSHIRE.

Died.—At *Bath*, in his 38th year, the rev. W. H. Cobbe, rector of *Moydon*, county of *Longford, Ireland.*

Died.—At *Hatch*, the rev. Mr. Strangeways.

SUFFOLK.

Died.—At *Eye*, in the 81st year of his age, the rev. T. Cowper, M.A. prebendary of *Lincoln*, and *Litchfield*, rector of *Billingfield, Norfolk*, and vicar of *Great Barton.*

Died.—In his 68th year, the rev. J. Paddon, minister of *St. Mary's, Bungay.*

SURRY.

Died.—In his 68th year, the rev. William Jarvis Abdy, rector of *St. John's, Horsleydown*, and upwards of 40 years resident minister of that parish.

SUSSEX.

Married.—The rev. H. Donald, M.A. vicar of *Iford and Kingston*, to Lucy, third daughter of the late Rd. Hurley, esq. of the *Lewes Old Bank.*

WILTSHIRE.

Married.—The rev. H. M. Wagner, M.A. to Elizabeth Harriet, eldest daughter of the late rev. William Douglas, canon residentiary of *Salisbury.*

Married.—At *Salisbury*, the rev. J. R. Fishlake, late Fellow of *Wadham college, Oxford*, to Jane, eldest daughter of the rev. Dr. Nicholas, of *Salisbury.*

MONTHLY LIST OF PUBLICATIONS.

A Scriptural Account of the Nature and Employment of the Holy Angels; partly occasioned by Two Poems, recently published, the Title of one, and the Subject of both, being the Loves of the Angels. By C. Spencer, A.M. Vicar of Bishops Startford, Hertfordshire. 8vo. 1s. 6d.

A Sermon preached at the Chapel Royal, Brighton, on Sunday, March 23, 1823,

in Aid of the Funds of the Society for Promoting Christian Knowledge. By T. Baker, M.A. Chaplain to the Right Hon. Earl of Chichester, Prebendary of Chichester, and Rector of Stanmer cum Falmer, Sussex. 8vo. 1s.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered on the Fridays

during Lent, 1823. By C. J. Blomfield, and Archdeacon of Colchester. 12mo. D.D. Rector of St. Botolph, Bishopsgate, 2s.

LITERARY INTELLIGENCE.

The Rev. Dr. Rudge's Lectures on the Leading Characters and most Important Events recorded in the Book of Genesis, in 2 vols. 8vo. will appear in a few Days.

The Rev. Charles Swan will shortly publish a Volume of Sermons, with Notes, Critical, Historical, and Explanatory.

A Second Volume of Sermons, by the

Rev. W. Snowden, is nearly ready for Publication.

Horæ Romanæ, or an Attempt to elucidate St. Paul's Epistle to the Romans by an Original Translation, Explanatory Notes, and New Divisions, by Clericus; will speedily be published.

POLITICAL RETROSPECT.

WE can hardly conceive in a time of peace a series of more important events, and discussions, than it falls to our lot to review at the opening of the present month. Some of them fall directly within the scope of the Remembrancer, and will justify a fuller exposition; while in others there is so much of intrinsic interest, and universal importance, that we hope we shall not be supposed to have forgotten our more immediate object, if our Retrospect should somewhat exceed its usual limits.

The French army after many delays has at length crossed the Spanish Frontier, but its operations hitherto have been unimportant, and its advance slow. An attempt made to carry the fortress of St. Sebastian has failed, and the French lost some men in a skirmish before the place; but they have established themselves upon the heights near, and have turned the siege into a blockade. Burgos, before which so many of our gallant countrymen perished in the late war, is in their possession. It is not very easy to determine what is the feeling evinced by the Spaniards towards the French troops, for the accounts received from different sides, vary as might be expected very greatly. On the one hand however, it does not appear that any of that very hostile spirit which animated all classes upon their last invasion, now prevails; and it cannot be doubted that a very strong difference of opinion exists in the country, tending to neutralize in some measure their natural ani-

mosity against a French invader; on the other hand it must be remembered, that the French troops now advance in a different spirit from that which Napoleon infused into them; order, discipline, and conciliation, are now the policy of their commanders; and after all, little is to be inferred from the acquiescence of the peaceful part of a population overpowered by armed invaders. Two facts are important—their advance in spite of the small apparent resistance is slow, and no considerable body of the Spaniards has yet joined them.

A question almost more important for us to investigate, is the policy of our government in the negotiations which have preceded this lamentable war; how have our interests, and our honour been maintained, how have we discharged the high duties, which our commanding station imposes upon us, towards the rest of the great family of Europe? We think that any temperate and unprejudiced person who will take the trouble of going through the various papers which have been laid before the two Houses, will be satisfied with the line we have taken. For our own parts we will confess we have been delighted upon the whole both with the manner and the matter of our state papers; in so long and intricate a correspondence, there must be of course some links here and there, which we could have wished amended; but upon the whole there is a plainness and simplicity, a freedom from diplomatic jargon, a good sense and honesty, a

R. Coles, to Lavinia, 2d daughter of Rd. Bridge, esq. of *Langdon House, Dorset.*
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Died.—At *Chepstow*, the rev. William Morgan, many years rector of that place.

MONTGOMERYSHIRE.

Married.—The rev. Richard John Da-

vis, of *Guildfield*, to Eliza Eleonora, youngest daughter of James Turner, esq. of *Welsh Pool.*

NORFOLK.

Married.—At *Coltishall*, the rev. B. T. Norgate, M.A. to Miss Johnston, of *Coltishall Hall.*

Died.—In the *Close, Norwich*, in the 26th year of his age, the rev. Robert Partridge.

NORTHAMPTONSHIRE.

Married.—The rev. R. R. Bloxham, of *Guilborough*, to Eleanor, second daughter of Henry Harper, esq. of the *Heath, Alcester.*

OXFORDSHIRE.

Died.—Aged 46, the rev. John Hughes, B.D. senior Fellow and Bursar of *Jesus college, Oxford.*

RUTLANDSHIRE.

Married.—At *Uppingham*, the rev. Robert Clavey Griffith, M.A. rector of *Corsley, Wilts*, to Mary Adderley, eldest daughter of the late Ralph Hotchkin, esq.

SOMERSETSHIRE.

Died.—At *Bath*, in his 38th year, the rev. W. H. Cobbe, rector of *Moydon*, county of *Longford, Ireland.*

Died.—At *Hatch*, the rev. Mr. Strangways.

SUFFOLK.

Died.—At *Eye*, in the 81st year of his age, the rev. T. Cowper, M.A. prebendary of *Lincoln*, and *Litchfield*, rector of *Billingfield, Norfolk*, and vicar of *Great Barton.*

Died.—In his 68th year, the rev. J. Paddon, minister of *St. Mary's, Bungay.*

SURRY.

Died.—In his 68th year, the rev. William Jarvis Abdy, rector of *St. John's, Horsleydown*, and upwards of 40 years resident minister of that parish.

SUSSEX.

Married.—The rev. H. Donald, M.A. vicar of *Iford and Kingston*, to Lucy, third daughter of the late Rd. Hurley, esq. of the *Lewes Old Bank.*

WILTSHIRE.

Married.—The rev. H. M. Wagner, M.A. to Elizabeth Harriet, eldest daughter of the late rev. William Douglas, canon residentiary of *Salisbury.*

Married.—At *Salisbury*, the rev. J. R. Fishlake, late Fellow of *Wadham college, Oxford*, to Jane, eldest daughter of the rev. Dr. Nicholas, of *Salisbury.*

MONTHLY LIST OF PUBLICATIONS.

A Scriptural Account of the Nature and Employment of the Holy Angels; partly occasioned by Two Poems, recently published, the Title of one, and the Subject of both, being the Loves of the Angels. By C. Spencer, A.M. Vicar of Bishops Stortford, Hertfordshire. 8vo. 1s. 6d.

A Sermon preached at the Chapel Royal, Brighton, on Sunday, March 23, 1823,

in Aid of the Funds of the Society for Promoting Christian Knowledge. By T. Baker, M.A. Chaplain to the Right Hon. Earl of Chichester, Prebendary of Chichester, and Rector of Staumer cum Falmer, Sussex. 8vo. 1s.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered on the Fridays

during Lent, 1823. By C. J. Blomfield, and Archdeacon of Colchester. 12mo. D.D. Rector of St. Botolph, Bishopsgate, 2s.

LITERARY INTELLIGENCE.

The Rev. Dr. Rudge's Lectures on the Leading Characters and most Important Events recorded in the Book of Genesis, in 2 vols. 8vo. will appear in a few Days.

The Rev. Charles Swan will shortly publish a Volume of Sermons, with Notes, Critical, Historical, and Explanatory.

A Second Volume of Sermons, by the

Rev. W. Snowden, is nearly ready for Publication.

Horæ Romanæ, or an Attempt to elucidate St. Paul's Epistle to the Romans by an Original Translation, Explanatory Notes, and New Divisions, by Clericus; will speedily be published.

POLITICAL RETROSPECT.

WE can hardly conceive in a time of peace a series of more important events, and discussions, than it falls to our lot to review at the opening of the present month. Some of them fall directly within the scope of the Remembrancer, and will justify a fuller exposition; while in others there is so much of intrinsic interest, and universal importance, that we hope we shall not be supposed to have forgotten our more immediate object, if our Retrospect should somewhat exceed its usual limits.

The French army after many delays has at length crossed the Spanish Frontier, but its operations hitherto have been unimportant, and its advance slow. An attempt made to carry the fortress of St. Sebastian has failed, and the French lost some men in a skirmish before the place; but they have established themselves upon the heights near, and have turned the siege into a blockade. Burgos, before which so many of our gallant countrymen perished in the late war, is in their possession. It is not very easy to determine what is the feeling evinced by the Spaniards towards the French troops, for the accounts received from different sides, vary as might be expected very greatly. On the one hand however, it does not appear that any of that very hostile spirit which animated all classes upon their last invasion, now prevails; and it cannot be doubted that a very strong difference of opinion exists in the country, tending to neutralize in some measure their natural ani-

mosity against a French invader; on the other hand it must be remembered, that the French troops now advance in a different spirit from that which Napoleon infused into them; order, discipline, and conciliation, are now the policy of their commanders; and after all, little is to be inferred from the acquiescence of the peaceful part of a population overpowered by armed invaders. Two facts are important—their advance in spite of the small apparent resistance is slow, and no considerable body of the Spaniards has yet joined them.

A question almost more important for us to investigate, is the policy of our government in the negotiations which have preceded this lamentable war; how have our interests, and our honour been maintained, how have we discharged the high duties, which our commanding station imposes upon us, towards the rest of the great family of Europe? We think that any temperate and unprejudiced person who will take the trouble of going through the various papers which have been laid before the two Houses, will be satisfied with the line we have taken. For our own parts we will confess we have been delighted upon the whole both with the manner and the matter of our state papers; in so long and intricate a correspondence, there must be of course some links here and there, which we could have wished amended; but upon the whole there is a plainness and simplicity, a freedom from diplomatic jargon, a good sense and honesty, a

prevailing desire of bringing all things to the test of sound morality as between man and man, and an ardent love of liberty and independence for others from a feeling of their value to ourselves, which, if hackneyed politicians should smile at them, have gone far, we own, to reconcile us to the schools of diplomacy. It should seem that our representative joined the Congress of Verona, strongly instructed to dissent from and take no part in any resolutions, which went to interfere with the internal regulations of any independent state, so long as those regulations were not injurious to any other country. It is satisfactory too to find that this was not a new policy of the government taken up for the occasion, and attributable to the partial change in its members—it appears that Lord Londonderry had received the same instructions, and previously propagated the same principles. Accordingly, as soon as it became necessary in consequence of certain specific propositions from the French Minister, the Duke of Wellington expressed the disapprobation of our government of the contemplated interference of France. It is said that he did so feebly; and we certainly think that his memorandum might have been compressed into a shorter space, and that his instructions would have warranted a stronger tone. But at the same time, that any step was lost by this, we do not believe; the policy of this country was peace and neutrality, this was avowed from the opening, it was avowed to Spain, avowed every where—on the other hand, France was bent on a war with Spain, unless its forbearance were purchased by sacrifices, which in the pride and irritation of national feeling could not be looked for—whether a threat of taking part with Spain in the conflict might have procured an alteration in her policy, we know not—it is matter of speculation—it is probable that it would not; but this we know, that any language which might have

been even construed into a threat of that kind, would have been most unworthy of this country, unless we were prepared to make it good. We do not understand the medium which some would recommend—the British Ambassador stands alone among the representatives of the great powers of Europe: he uses what is called strong language to induce them to forego a deliberate resolution; they disregard his remonstrance—and he is not prepared to take any steps in consequence—is it not manifest that the more strong and lofty was the language used, the more impotent and lame must be such a conclusion? Neither is it to be supposed (at least no experience warrants such a supposition), that the governments of Europe were to be reasoned out of a preconcerted system by any vigour of thought or language, or that the mere displeasure of England was likely to influence them to a change of their measures, except as that displeasure was supposed likely to be brought into effective and hostile action by their perseverance.

The only question then is, (if indeed that can be a question,) whether an English ministry would have been justified at this moment in plunging the country into a war, for the purpose of co-operating with Spain in resisting the invasion of the French troops. Did our own interest demand it? Has the conduct of the Spanish nation required the sacrifice at our hands? Have we deceived her into expectations that we would do so? Is her cause, however, just in the main, so perfectly, and unequivocally without reproach, that we ought, at all hazards, to identify ourselves with it? We have read the negotiations with great attention, and have studied those interesting debates in either house, which reflect such lustre on the country, by their talent and feeling, with strict impartiality, and we sincerely and undoubtingly answer all these questions in the negative.

In our Retrospect of the last month, we shortly adverted to the question at issue between the Attorney-general of Ireland, and a large body of his countrymen. The question is still at issue and undecided; in the first debate on his conduct, he made a most splendid and impressive defence, and the motion was withdrawn without a division. When, however, that speech is coolly examined, it will not be found to have advanced his case much; he proved that he had done nothing *illegal* in filing *ex officio* informations, after a grand jury had thrown out the bills preferred before them; but this was what almost every opponent in the house or out of it would have readily conceded to him; whether his conduct was constitutional or discreet, was the real question; and this part of his case he made out by assertions and inculpations of others, which have been met by counter assertions and denials. On which side the truth will be found must be determined by the inquiry now in contemplation. We pronounce no opinion, except that the *onus* is with him, who resorts to an unusual measure; and that nothing but a clear and strong case will amount to a satisfactory justification.

A more important, in our view of it, a most vital question, which shortly follows, was prefaced in the House of Commons, by a scene of an extraordinary nature. Three parties were concerned, a most distinguished Member of opposition, one of his Majesty's highest Ministers, and the Speaker. There is something to be regretted in the conduct of each. The attack made by Mr. Brougham was perfectly unwarrantable; the distinction between political and personal imputation may be both convenient and sensible; but it is an arbitrary distinction, which irritated feelings will always transcend. The obvious meaning of Mr. Brougham's imputation could not be mistaken, and its terms could scarcely be passed

over. Those who know that learned gentleman's manner, will best be able to say whether it was not likely to add poignancy to the satire of his tongue. We think, that he should have been stopped in the course he was pursuing; it surely cannot be imputed to a want of respect for the high character who fills the chair of the House, when we say this; in a post which requires perpetual watchfulness, and the most prompt decision, it is no reproach that in one instance the lightning rapidity of oratorical venom on the one hand, or of insulted honour on the other, should have escaped the vigilance, or outstripped the speed of his preventive controul. We lament that the insult was offered, we lament that it was not arrested, and visited by the prompt interposition and censure of the Speaker; but we lament ten times more, that a man so high in his Majesty's councils, and standing so prominent in Europe, as Mr. Secretary Canning, should have lost all governance of himself, and expressed his resentment in a manner which placed him at the feet of his antagonist, and drew upon him the unequivocal censure of the whole house.

This scene preceded the debate on the Catholic Question — and another rather singular exhibition took place on the same occasion. Several members, who had uniformly supported the petitions, declaimed strongly against the propriety of introducing the measure at this time, and declared their resolution of withdrawing from the House, if Mr. Plunkett persisted in bringing on the debate. We do not understand the expediency or good sense of this resolution, which was subsequently carried into effect in a very marked manner, except it was meant to explain the large majority anticipated against the petitions; for we do not see how Mr. Plunkett, acting as he expressed himself, as a mere trustee for the petitioners, had any discretion to withdraw his motion, and comply with the de-

mand made on him. We are glad that he did not—the country is aware of the decisive result.

Two reflections naturally arise upon this state of things—they steer clear of the merits of the Catholic Question, and therefore we will venture to press them on all parties, and conclude with them. In the first place it is obvious, we think, that so long at least as things remain in their present frightful state of disorder in Ireland, the fate of the Catholic Question is settled. That the restrictions sought to be removed are the cause of that state of things, or that their removal would restore peace and harmony, no sensible unprejudiced man will contend; but all must agree that the agitation of the question is likely to keep alive and aggravate the ever of the public mind. We put it then to the good sense, and the right feeling of all parties, whether the question should not for a time at least be allowed to sleep; whether time should not be given for old wounds to heal, for unkind feelings to die away, for the prejudices of both parties to clear off, and for the merits of the case to be seen unexaggerated, without confusion, and free from the mists of passion. When it can be considered as a question disposed of for a time at least, the mind may learn to regard it as a matter of history, as a problem to be solved by cool reasoning—and if its merits be, what its advocates assert, it may hereafter be carried without acrimony or irritation, no triumph on the one side, no defeat or mortification on the other. At all events, Ireland is not in a state to be wantonly tampered with—and what is so wanton, as to proclaim the importance of a measure which it is known must fail, and to excite repeated hopes with a certainty of repeated disappointments?

The second point is of more importance. To the Clergy of Ireland of whatever rank, and to the govern-

ment of this kingdom, in all humility we raise our voice of intreaty and warning. Let us not be misunderstood—we are making no accusations, we are insinuating no reproach—but in a country where a Protestant Church has been established for so many years, the Roman Catholic religion still flourishes, increasing in numbers, retaining all its errors, corruptions, and superstitions. Why is this so? ought it to be so—when truth and error are placed side by side, and brought into contrast one with another? Surely unless there be some strong countervailing cause, the beauty of truth should become more strikingly attractive from that very circumstance. If, indeed, the human mind be sunk in gross and brutal ignorance, error and fable may be more congenial to it, than the clear and uncompromising language of truth—if the heart be corrupted by low and brutal habits of vice, that religion will be most agreeable which promises in effect a mechanical pardon for sin; without the previous purification of the inner man. But why are the Irish still ignorant and still unreclaimed? Difficulties doubtless are there thrown upon the Clergy from which we are fortunately exempt; still if the difficulties are greater, so in proportion must be the zeal, energy, and ability, to encounter them; there is no more sacred duty imposed upon the ruling powers of this empire, than that of a most anxious selection of the men, who are to take charge of the spiritual interests of Ireland—and they who are appointed to the sacred charge, in whatever department, have a tenfold obligation at this time to continual residence, unwearied vigilance, the greatest exertions of temperate prudence, a prodigality of zeal, and a display of all the Christian graces, which may attract, inform, and stimulate their ignorant and miserable hearers.

NOTICE TO CORRESPONDENT.

on Esdras xiv. 11. has been received.